Shepherds

AUGUST, 1954

WORLD EVANGELISM ISSUE

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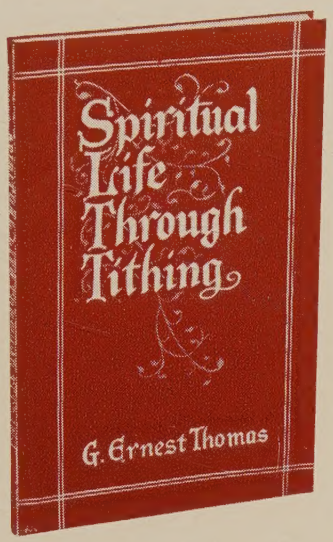

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SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

August, 1954

Vol. 8—No. 11

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
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TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commission on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 70,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

Cover illustration from poster for Youth Week, 1954.
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GOOD NEWS FLASHES ...FROM THE FIELD

—Southeastern Jurisdictional Council in collaboration with Jurisdictional and General Boards of Evangelism planning four-fold emphasis on evangelism next year. Four emphases: (1) Youth Evangelism—Christian Witness Mission in every church; (2) Reaching Revival—series of evangelistic services in every church; (3) Church Attendance Crusade —every church participating in nation-wide Crusade under theme, "God Is Our Strength. Attend Church Every Week. Pray Every Day"; (4) Functioning Commission on Membership and Evangelism—every church with a trained and working Commission. . . .

—PRAYER LIFE MISSION held May 28 in Grenada, Mississippi. Movement spreading. Next year to be YEAR OF PRAYER in North Mississippi Conference with District, Community, and Local Church Prayer Life Missions. Prayer groups will be set up in every church.

—Youth of Maryville, Tennessee, District planned week's spring revival. Response so overwhelming meetings extended nine more days. 908 recorded commitments, 252 for full-time church vocations. Closing night rally brought 1,041 young people together with 200 parents attending another service in nearby church. . . (See article in this issue of Shepherds.)

—Church Attendance Crusade still flashing GOOD NEWS—"People all over town are talking about what is happening at the Methodist Church." "Our Church is Transformed." "We have had a phenomenal increase in attendance." "WE MUST REPEAT THE CRUSADE NEXT YEAR," and on and on. . . .

—Lawrence Lacour, evangelist of Des Moines Area, and party of selected ministers and laymen will go to Japan for summer evangelistic mission. Each member of party will work with an English-speaking Japanese theological student. . . .

—Christ Church, Albuquerque, New Mexico, Paul L. Morell, pastor, received its first members August 9, 1953. By Christmas membership was 150. One month later, 200. By Easter, at 8 months of age, it had 272 members. Now—full program, full house, full budget, full steam ahead! . . .

—Yellowstone District, Montana Conference, participated in Spiritual Life Mission under direction of Roger Robison and L. L. Ortmayer. . . .

—Spiritual Life Retreat held June 21-26 for Wyoming men at Doyle Rance, Ten Sleep, Wyoming. . . .

—Mission Schedule for Fall—1954

Visitation Evangelism	– West Wisconsin	– October
United Evangelistic Mission	– Carbondale and Harrisburgh Districts	– October 22-29
	– So. Illinois Conference	– January 2-9
Spiritual Life Mission and		– October 16-22
Christian Witness Mission	– Indiana Area	– November 6-12
Spiritual Life Mission	– Detroit Area	– October 2-8
		– October 15-22
		– Oct. 30-Nov. 5
Spiritual Life Mission	– Minnesota Area	– October 16-24
		– November 6-14
United Evangelistic Mission and Stewardship	– Central District West Virginia Conference	– October 11-17
Youth Mission	– Baltimore Districts (5)	– October 8-15
United Evangelistic Mission	– Sunbury District C. Pennsylvania Conf.	– October
Spiritual Life Mission	– Lake Charles and Shreveport Districts Louisiana Conference	

—HAWAIIAN EVANGELISTIC MISSION

Preliminary report indicates:

Transfer	129	Total calls made	1,457
Confession of Faith.	444	Laymen trained in V. E. . .	414
Total Commitments.	573	Number at services	4,400
		Prospects.	558

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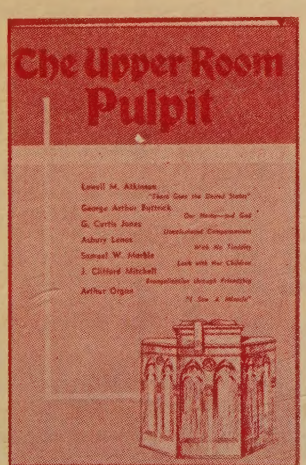

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In the Upper Room Pulpit for August

RAYMOND E. BALCOMB — **THE LOVE OF GOD** — Sellwood Methodist Church, Portland, Oregon

KENNETH J. FOREMAN, SR. — **NEW WORLD: NEW RELIGION** — Professor of Doctrinal Theology, Louisville Seminary, Louisville, Ky.

DAVID A. MACLENNAN — **THE SLEEPING GIANT** — Professor of Preaching and Pastoral Care, Divinity School, Yale University, New Haven, Conn.

J. R. MUTCHMOR — **BIGGER BARNS** — Secretary Board of Evangelism and Social Service, The United Church of Canada, Toronto, Canada

JAMES L. STONER — **THE HINGE OF HISTORY** — Director, University Christian Mission, New York, New York

LESLIE D. WEATHERHEAD — **TURNING THE CORNER** — The City Temple, London, England

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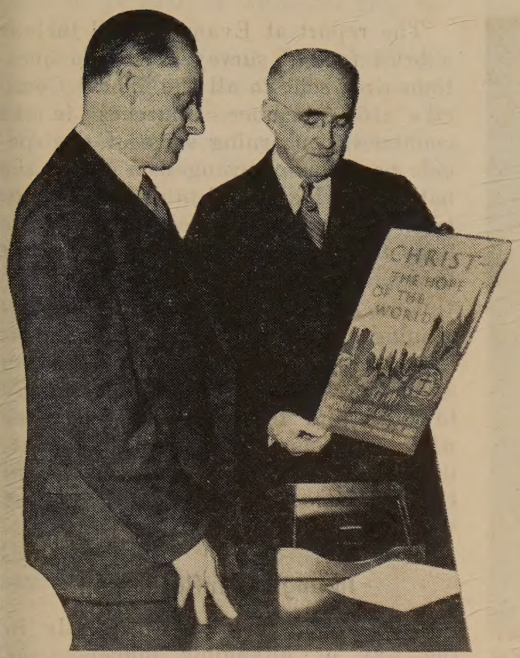


Dr. W. A. Visser't Hooft (left), General Secretary of the World Council of Churches, and Dr. Samuel McCrea Cavert, Executive Secretary of the United States Conference for the World Council of Churches, examine a poster announcing the Second Assembly.

Evangelism AROUND THE WORLD

by Samuel McCrea Cavert
Executive Secretary in the U. S.
World Council of Churches

A first responsibility of the World Council of Churches, as set forth in its constitution, is to "support the member churches in their task of evangelism." Evangelism will be one of the major concerns, or "sub-themes," at the Second Assembly of the World Council to be held in Evanston, Illinois, in August of this year.

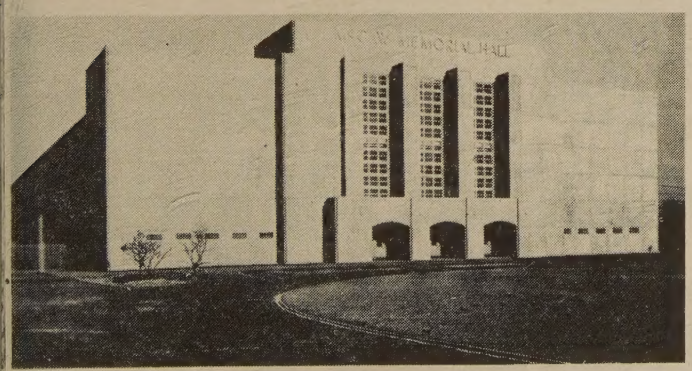
Although there is general agreement today about the *importance* of evangelism, there is a wide difference of opinion among the Churches, and among Christians even within the same Church, as to just what the word "evangelism" implies. Perhaps because the question does cut across denominational lines, it has proved one of the unusually fruitful areas of discussion in ecumenical circles during the years since the World Council came into official existence at the Amsterdam Assembly in 1948. Some of the results of this interchange of ideas will be presented at Evanston, where the whole subject will be discussed in the light of the main Assembly theme, "Christ—the Hope of the World."

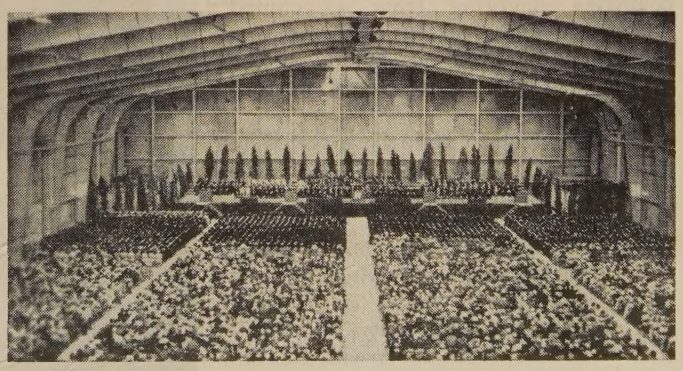
A First Question

One of the first questions likely to arise in any discussion of evangelism is its relation to missions. It has become increasingly apparent that the two words are really different ways of affirming the same thing. The International Missionary Council, meeting at Willingen, Germany, in 1952, emphasized the fact that the separation of the two ideas is no longer valid, if it ever was, thus placing evangelism firmly in its ecumenical and world-wide context.

One of the most important but less publicized phases of the World Council's program during the six years since Amsterdam is the work of its Commission on Evangelism, under the leadership of Dr. Hans Hoekendijk, distinguished Dutch Christian with a remarkable missionary record in Indonesia. The work of the Commission thus far comes to a head at Evanston in a report which will be presented at a plenary session on August 16 by Dr. D. T. Niles of India and Canon Theodore O. Wedel of Washington, D. C. The members of the Commission who have prepared the material for Evanston exemplify the diverse conditions under which the Church is called to

Exterior and interior views of McGaw Memorial Hall, Evanston, Illinois, where the sessions of the Second Assembly of the World Council of Churches will be held in August of this year.





carry on its evangelistic mission and the differences which historical and cultural backgrounds make necessary in effectively presenting the same gospel.

Basic Principles

The report which will be submitted at Evanston is expected to focus attention on certain basic principles which are valid in all parts of the world, such as the following:

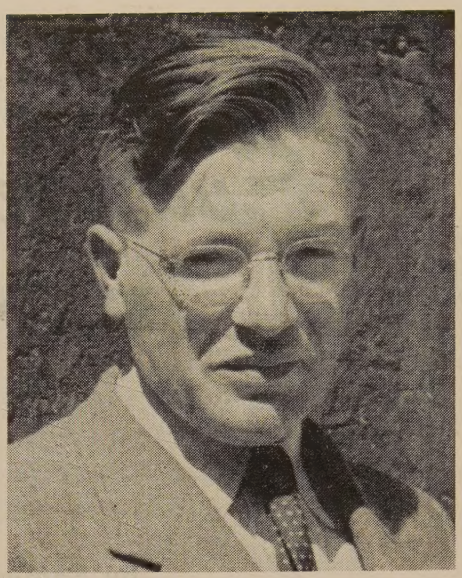
(1) Evangelism is the vocation of the Church as a whole. This is true of the Church ecumenical, the local church, and the individual Christian as part of the Church. The "great commission" applies to all.

(2) The great commission to go into all the world and preach the gospel and our Lord's prayer for the unity of His people are closely interrelated. A divided Church can hardly make a strong enough impact on the world to win it to Christ. In working together at their evangelistic task the Churches will find the way to a larger unity.

(3) Evangelism is not to be left in the hands of the professional clergy. The laity, youth groups, everyone connected with the Church, must share the responsibility. A workman outside the Church can usually be most successfully approached by a Christian fellow-laborer: a doctor will listen to a Christian doctor; an artist can talk to a Christian artist; a student can speak to a Christian fellow-student. We need a new emphasis on the "apostolate" of the laity.

(4) One of the greatest obstacles to effective evangelism is the difficulty of freeing the gospel message from the cultural ties of the bearer of the message. The success of many of the Pentecostal groups may be laid to the fact that financially underprivileged people —especially the increasing number of people who have moved to new localities—convince themselves, rightly or wrongly, that they would not be welcome or "at home" in the "middle-class club" atmosphere of the churches which they have known. Christians in countries emerging from a colonial status are embarrassed in presenting the gospel to their own people by the charge that the Church is a western "import."

(5) Evangelism is to be directed to adherents of ancient non-Christian religions in foreign lands and to the devotees of secularism, but it needs also to be addressed to those who are nominal Christians and for whom church membership means only "comfortable and respectable conformity." Evangelism should confront them with the demand of Christ for full discipleship. That so many people within the Church are so far from responding to that demand is probably, in the last analysis, the greatest hindrance to the Church's program of effective evangelism to those outside her life.



Dr. J. C. Hoekendijk, of Holland, Secretary for Evangelism of the World Council of Churches. Dr. Hoekendijk is a member of the Dutch Reformed Church.

(6) The most effective evangelism does not come from words but is the witness of a life—of a devoted Christian or a devoted Christian community. No evangelism which is merely verbal is adequate for these times. Especially in reaching the workers and the intellectuals—the two groups with which the churches generally have the weakest contacts—the most impressive testimony would be that of the Christian community itself in its total character and quality of life.

The report at Evanston will include a brief factual survey, based on questionnaires sent to all the World Council's 161 member Churches in 48 countries, concerning some of the specific problems of evangelism met at the national or local level in different countries. A few brief quotes will illustrate both the diversity and complexity of the challenge:

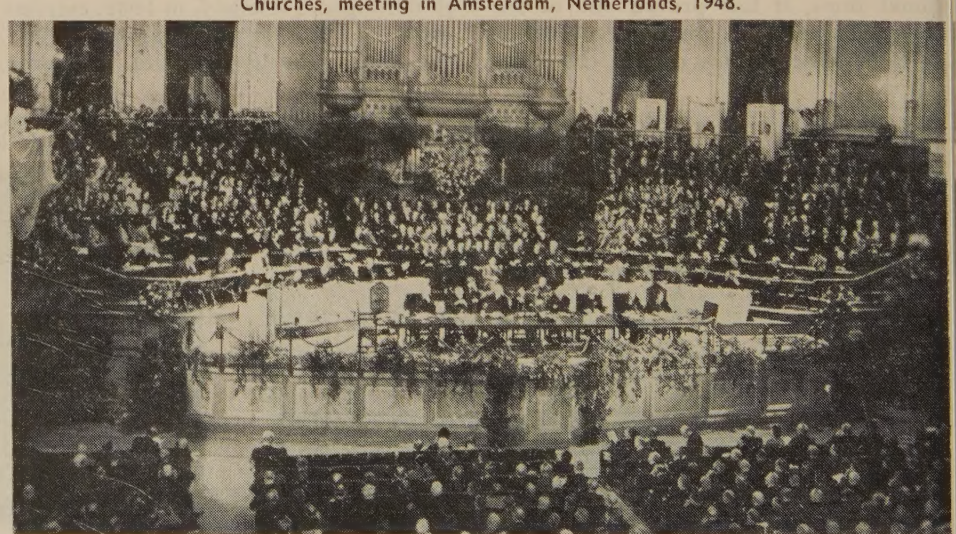
Germany: "Christian people are beginning to understand that the greatest thing they can do for the evangelization of the world is to give their testimony to faith and fellowship in the place where God has put them—in the family, in marriage, in work and vocation, in the economic and political group of which they are a part."

Intangible Influences

Iraq: Achievements are "mostly in the way of intangible influences of Church and school and hospital work, but also in the visible form of certain individuals who are real and inspiring Christians."

Nyasaland: "Practically the whole population accepts the Christian ethos as presented by the Church, and failure to join the Church is very often acknowledged to be one's own moral failure as regards drink or polygamy or both. (The Church's danger is that) it can hold its ground and . . . even increase numerically without coming to grips with fundamentals. (It) is in real danger of offering as Christianity a Nova Lex whose two outstanding commandments are monogamy and abstinence. Even these low demands are a challenge to many; but increasingly man (particularly the budding intelligentsia) will be dissatisfied with them; besides one knows that from

The Constituting Assembly of the World Council of Churches, meeting in Amsterdam, Netherlands, 1948.



there to 'ye shall be witnesses unto me' is a far cry."

Northern Rhodesia: "The most difficult problem for the future of evangelism is "disengagement of 'Mission' and 'White Domination,' of 'Christianity' and 'Civilization.' The key group for such re-orientation are the 'intellectuals' especially the teachers."

Switzerland: Among the workers' groups "there is marked reluctance to take part in the services and work of the Church. The most promising experiments in evangelism indicate that the taking of the Christian message to the places where people really are is essential. Therefore discussion must be held in clubs, cinemas, and all the popular forms of popular art and amusement must be utilized as channels for the presentation of the Christian message."

Favorable Factor

Great Britain: "Without Christian teachers the object of the Butler Act (making teaching of religion obligatory in the schools) cannot be realized. Universal instruction in the rudiments of religion is an undoubted advantage to the cause of evangelism. The concern of the State to provide such instruction through the educational system and to sponsor the sound presentation of religion by radio and television is a highly favorable factor in the British situation."

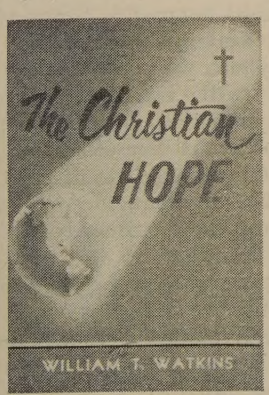
Latin America: "In these younger churches the profession of Christ and the missionary obligation are inseparable." The Protestant Church of Brazil is "the fastest growing church in the world." In Argentina, where the population has quadrupled since the beginning of the century, the number of Protestants has multiplied by twelve.

The six presidents of the World Council of Churches. Top row, left to right: Bishop Eivind Berggrav, Norway; Miss Sarh Chakko, India (deceased, January, 1954); Dr. Marc Boegner, France. Bottom row, left to right: Archbishop Athenagoras, London; Bishop G. Bromley Oxnam, United States; Dr. Geoffrey Fisher, Archbishop of Canterbury, England.

U. S. A.: "In and outside the churches, among the religiously literate and illiterate, there is manifest a widespread hunger and thirst for faith, for a sense of life's meaning, for genuinely good news about man in history. . . . The sense of starvation, connected with industrialism on one hand, with one-sided conceptualism and intellectualism on the other, seeks satisfaction in music and art as well as in cruder pleasures." Some interesting experiments in visitation evangelism by laymen, in reclaiming churches in slum areas, in industrial chaplaincies, in missions to intellectuals and to university students are reported.

Many are the problems that confront the people of the earth. Many are the shortcomings of our social institutions, even of the churches. But the message of evangelism which will be brought to the Assembly in Evanston is that to all these complicated human situations, Christ is the answer.

A Book for Every Person Concerned with World Christianity



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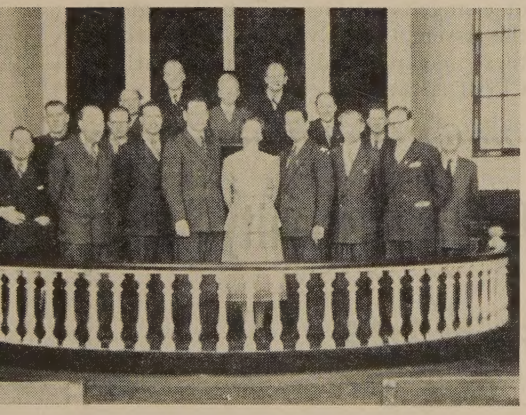
Bishop Odd Hagen

Bishop W. Angie Smith, Dr. Harry Denman, and Rev. M. S. Haver, District Superintendent, with the preachers at Skien, Norway.



Ministers at Bergen, Norway.

Dr. Harry Denman and Bishop Theodore Arvidson with a group at Eksjo, Sweden.

VERY EARLY after my election to the episcopacy I came in contact with the General Board of Evangelism at Nashville, Tennessee. I asked Dr. Harry Denman to come over to Northern Europe to lead an evangelistic campaign and to give instructions in how to conduct a Visitation Evangelism campaign. When I traveled to the United States in the fall of 1953 to participate in the Council of Bishops, I was cordially invited by Bishop W. Angie Smith and Dr. Harry Denman to come to Nashville to discuss the plans already laid to visit Scandinavia. Bishop Smith and Dr. Denman were not only understanding but were also very eager to realize the plans. Thus, it became possible to hold an evangelistic mission and present evangelistic instructions at the same time—from February 27 to March 26—in several cities in this northern part of Europe.

Personal Interest

Without the personal interest of these men, it would not have been possible to arrange this campaign. But Dr. Denman, with his well-known eagerness to serve in the Kingdom of God, made it possible for us to get two teams. The first team included Bishop W. Angie Smith and Dr. Denman himself. The second team was comprised of Dr. J. Manning Potts and Dr. Paul V. Galloway, pastor, Boston Avenue Methodist Church, Tulsa, Oklahoma. It ought to be mentioned with great thankfulness that Bishop Smith, by his initiative, made it possible for us to invite *all* ministers to come to the courses in spite of the high-travel expenses. He also helped us with the expenses which we had for special prints made for the campaign.

Dr. Potts arranged for an edition of THE UPPER ROOM in Finnish, which appeared in time for the campaign. He also helped us to print extra copies of the same periodical in Swedish and Norwegian.

Dr. Galloway's expenses were paid by his church in Tulsa, Oklahoma.

We are genuinely thankful to American Methodism for its very effective help in this matter!

Two Lines of Work

The visit of these good ministers of Jesus Christ proved very fruitful to our church in Scandinavia. We followed two lines in our work. First, week ends were arranged so that interested local people could get an opportunity to hear great preaching as well as inspirational and instructive talks about Visitation Evangelism. We had, in all, six week ends; and they brought much inspiration to our work.

The other line which we followed was most important and fruitful. We had three-to-four-day courses for preachers and laymen in eight different cities within the Area. There was one team to each place. Three of these courses were provided in Norway, three in Sweden, one in Denmark, and one in Finland. For them, we had rather good groups of pastors and some laymen.

As far as we judge our reports, 85% of the ministers within the Area participated. It must be mentioned, however, that it is almost impossible for a layman to get away from his work in the wintertime. Anyhow, we hope that the idea of visiting will reach our laymen through the ministers, and we are planning to have an All-Scandinavian Laymen's course in evangelism in 1955. We hope that Dr. Denman, or one of his good assistants in the Board of Evangelism, will visit us.

Mornings were used for instruction and inspiration. Afternoons were used for visiting. Evenings were devoted to services. In almost all the services, the churches were filled to capacity, and we felt the spirit of a real spiritual revival.

What about the results? Let us tell you first that some people here in

Campaign

ND FINLAND

ld Hagen

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Scandinavia—where we have a dominant State Church and a Lutheran tradition in which laymen are rather inactive—said before this campaign that the *American* methods represented by the Board of Evangelism could never be used here! Well, first of all, we discovered that the methods are not American—they are the methods of Jesus. Next, we found that, when visiting people, both the visitors and those visited reacted in the same way as those in the United States and in South America.

I would like to quote what one of the ministers said after his experiences in two days of visiting: "I never thought I could do it—but I *could*. I got the certainty that Christ was at my side. I could ask people if they belonged to a church and if they were Christ's. I even dared to ask them if they would permit me to say a word of prayer. Doors and hearts opened. But best of all, my heart opened in a new way for Christ." I heard that one of our laymen said: "I am so eager to go home to my church to do this kind of work! Why did I not start 10 years ago?" At present I have some 35 reports from local pastors and District Superintendents who participated in the campaign, and they all bear the same testimony.

I do not have exact figures for all the places where we worked. But we knocked at about 1,600 doors. We actually entered 1,000 homes. The greatest number of those were real prospects, and about 400 were definitely interested. In addition, several decisions resulted from the visits (in Bergen 4, Laxa 3, Abo 3, and so on). Several decisions came some days after the visit. Let me also mention that 10 young men decided for the ministry—and that means very much to our Scandinavian Methodism today!

In a way the course and campaign in Abo, Finland, was an experiment. As most of you know, Finland is bi-lingual. The Swedish-speaking and the Finnish-speaking groups of the people used always to work separately. But during this campaign we were together; and, when visiting, one Finnish and one Swedish brother worked in each team with great success. "It was a wonderful experience and a rich blessing," one of them wrote to me.

We can mention other outstanding results. A new spirit of faith in the power of the gospel and in the calling of Methodism came to our hearts. Several churches have already obtained groups of lay visitors. St. Peters Church, in Stockholm, already has eight effective teams. The same can be said about Skien, in Norway. One District in Norway, the Eastern, has decided to have a local campaign in all churches this spring. All Districts within the Area will have a 14-day Spiritual Life Mission in September, this year.

Bishop Aids Work

I would like also to mention that, by the generous help of Bishop W. Angie Smith, we will be able to have a campaign of Visitation Evangelism at Hammerfest early in the fall. We have a new church at Hammerfest. The old church was totally destroyed during the last war. Hammerfest is far beyond the Polar circle. It is the northernmost city in the world. Bishop Smith has given a sum of money to make it possible for us to invite all pastors in northern Norway to participate in the campaign there. Pray that we may have success!

We have not been so progressive as we should have been for many years in Scandinavian Methodism. We regret that. But this visit of Bishop Smith, Dr. Denman, Dr. Potts, and Dr. Galloway has convinced us of our calling as well as of the great opportunity of the Church today. We have seen great things. Our hearts are under the blessed inspiration of God's own Spirit. We are facing the future with confidence. Pray for us that we may fulfill our calling.

Dr. Paul V. Galloway with Swedish interpreter, Rev. E. A. Hammarberg, and Finnish interpreter, Rev. Sulo A. Sinisalo, and a group of ministers in Abo, Finland.

Bishop and Mrs. W. Angie Smith and Dr. Harry Denman with the preachers at Borlange, Sweden.

Rev. Helge Alm and a group of ministers at Laxa, Sweden.

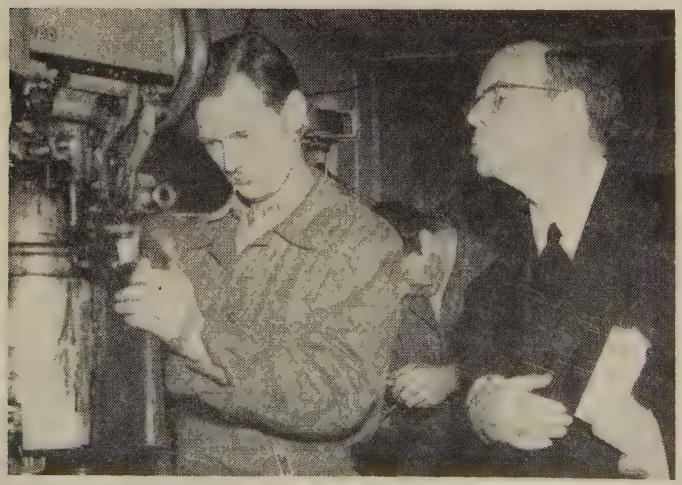
Danish preachers and deaconesses at Frederichshavn, Denmark, who worked with Dr. Galloway and Dr. Potts.

The Fellowship of Christian Minds

Bishop W. Angie Smith signs guest table cloth in the home of Mrs. Thomassen, Skien, Norway. Mrs. Smith and Dr. Harry Denman wait their turn. The names will be embroidered later.

Mrs. Thomas Anderson of Ontario, Canada, and Dr. Harry Denman examine a copy of *The Upper Room* while standing on the Acropolis in Athens, Greece.

The Finnish preachers at Abo (Swedish) or Turku (Finish), Finland. The American flag was put up in every place to honor the Americans.



Dr. Harry Denman shows interest in the manufacture of shoes. He preached in this factory at Skien, Norway.

Dr. J. Manning Potts, editor of *The Upper Room*, and Dr. Harry Denman with Armenian Group at the Christian Medical Center, Beirut, Lebanon.

VISITATION EVANGELISM MISSIONS

in Scandinavia and Finland

Bishop Odd Hagen, of the Stockholm Area, came to Nashville in November, 1953, and extended an invitation to the Board of Evangelism to send two teams to Scandinavia and Finland to conduct demonstration Visitation Evangelism Missions.

As a result of this invitation, Bishop W. Angie Smith, chairman of the Board of Evangelism; Dr. Paul V. Galloway, pastor of Boston Avenue Methodist Church, Tulsa, Oklahoma; Dr. Harry Denman, executive secretary of the Board of Evangelism; and Dr. J. Manning Potts, editor of The Upper Room, arrived in Scandinavia on February 26, 1954, for the beginning of the missions.

Bishop Hagen had set up the missions, with Bishop Smith and Dr. Denman acting as one team and Dr. Galloway and Dr. Potts acting as the other.

New Evangelism

Four-day Evangelistic Missions were held in Skien, Norway; Bergen, Norway; Narvik, Norway; Frederickshavn, Denmark; Turku, Finland; Tammerfors, Finland; Eksjo, Sweden; Borlange, Sweden; and Laxa, Sweden. The mornings were devoted to instruction and inspiration, the afternoons and early evenings to visitation, and the evenings to evangelistic services. There were variations of this plan in that week-end conferences were held in some of the leading cities like Malmo, Copenhagen, Stockholm, Godeborg, Upsala, Oslo, Helsinki, and Tampere. This type of evangelism was new in these countries and the idea attracted the attention of the leading daily papers in all the places visited.

In all these countries the Lutheran, or state church, is the dominant church. It is said that from 95 to 98 per cent of the population of each country is identified with the state church, which may mean that in some cases the people are only registered at birth.

It was new to do evangelistic visiting in the home. It was new to visit from house to house. Questions were raised on all hands as to whether it could be done in all types of places and among all kinds of people. In fact, the identical questions were raised in these countries which were so often raised in the United States in the beginning of Visitation Evangelism. In several of the cities the missions were set up on the basis of visiting from house to house. This visiting was done almost entirely by the preachers. The preachers went out two by two and came back making their reports.

Several very interesting things were discovered. The preachers found that they could get in the homes. They found that more than half of the people said they had no active connection with the church. They found the people generally were most kind and the visitors were cordially greeted. They found that many were interested in spiritual things, and thereby prospects were discovered. They were convinced that people could be won to Christ in this personal way. In every place the evening services were well attended. In many places the congregations filled the churches. In all places there was a deep interest; and many responded to the invitation to Christ for dedication, full-time service, and first commitments.

Similarities

The members of the team noted that many things in these countries are very much as they are in America. In the first place, Methodist preachers are alike the world over, and the visitors felt very much at home with them. In the second place, though the customs vary some in each of these countries, the people are just like the Methodists of America. The visitors felt very much at home with the congregations, though every word of the visitors had to be translated. However, the Scandinavians and Finns have a facility with the English language and the problems of translation were almost nil.

Cooperation and Support

Again, the graciousness and kindness of the people paved the way for the missions. Never had the visitors experienced more splendid cooperation and more wholehearted support from preachers and people. Bishop Hagen gave outstanding leadership and his graciousness and kindness permeated it all. The District Superintendents gave excellent leadership to the Evangelistic Missions in their respective Districts.

There is no greater evangelistic opportunity anywhere than that in Scandinavia and Finland. It was the feeling of the American brethren that The Methodist Church in these lands has a great challenge and a remarkable opportunity to reach these unconverted and unchurched peoples just as there is opportunity in America to reach the people. It is true in most of these places that the unconverted people are not coming to these churches; and, if they are to be reached, the members of the churches must go out witnessing where the people are.

It was found that among a great many people there is a deep spiritual hunger and that many are waiting for someone to come to them and invite them to "Come with us to Christ."

1954 Citation

Dr. John A. Mackay

THE UPPER ROOM
Citation for 1954
John Alexander Mackay

Each year THE UPPER ROOM produces a special World Christian Fellowship Number. In each of these issues only one representative Christian from the United States has been selected to write a meditation. All the other meditations are written by people from various nations around the wrold.

The person selected for 1954 is Dr. John Alexander Mackay, president of the International Missionary Council. He is known for his outstanding leadership in the field of Christian Brotherhood. Born in Scotland, he was educated there and in America. He went to South America where for years in several countries he did missionary work. He has been president of Princeton Theological Seminary since 1936.

Dr. John Mackay was active in the formation of the World Council of Churches and has been Moderator of the General Assembly of the Presbyterian Church, U.S.A., this past year. He has made a significant contribution to World Christian Fellowship.

THE UPPER ROOM takes pleasure in presenting to him its citation for 1954. May God bless him and bless the world Christian fellowship which he has had so large a part in helping to create.

WORLD CHRISTIAN FELLOWSHIP
through The Upper Room

Many tongues but *one* spirit is the testimony of the annual World Christian Fellowship number of THE UPPER ROOM. Christians from 45 different countries have written these meditations. They share their deep, heart-felt experiences of the love of God in Christ and their keenest thinking in presenting the simple truths of the Christians' living faith.

Millions of homes by their common fellowship, sharing the same meditations, the same prayers, the same Bible readings, attest to the unity of the Christian faith.

For the sixth year, the September-October issue of THE UPPER ROOM has been designated as the World Christian Fellowship Number. Preparation for World Wide Communion Sunday, October 3, can hardly be planned more effectively than by making sure that every home is provided with a copy of this issue as the basis for personal and family devotions.

This issue is especially valuable in teaching and emphasizing the missionary witness of the church. Many of the writers come from homes which have been won to Christianity through the missionary endeavor. Here is a practical demonstration of the fruits of the missionary ministry.

The writers, in their own manner, out of their own backgrounds, from their own personal experiences, present a direct and personal introduction to a rich feeling of world fellowship. Many times a thought long neglected is pointed up with new insight and meaning for all.

Extra copies of this special number are printed so that this issue can serve the many special purposes to which the local churches wish to put it.

The Upper Room
September-October, 1954

World Christian Fellowship Number
45 Countries Represented

Argentina	England	New Zealand
Australia	Finland	Northern Ireland
Borneo	Germany	Okinawa
Brazil	Hong Kong	Philippines
Belgian Congo	India	Puerto Rico
Bolivia	Indo-China	South Africa
Bulgaria	Israel	Southern Rhodesia
Canada	Italy	Sweden
Chile	Japan	Sumatra
Formosa	Korea	Switzerland
Cuba	Lebanon	Syria
Czechoslovakia	Malaya	Tasmania
Denmark	Mexico	Yugoslavia
Egypt	Netherlands	Trinidad
Eire	Newfoundland	United States

Special pocket size Airmail Edition now available for service men and youth. Light enough to be sent at minimum airmail rate, get special airmail handling and special attention when received. Send this edition to friends and loved ones. Same prices as regular edition. "Airmail Special", 17 copies and 17 airmail envelopes, $1.00.

Evangelism Is Our Business

THE EVANGELISTIC PROGRAM OF THE UNITED CHURCH OF CANADA

by W. G. Berry

Associate Secretary
The Board of Evangelism and Social Service
The United Church of Canada

EVANGELISM is our business. It really is, here in Canada, and we work hard at it. Ours is a Church scattered over wide expanses of mountains, prairies, wooded rock country, mining, lumbering, and power-development communities, and rapidly growing industrial areas. We have some 6,320 preaching places, manned by approximately 2,000 ministers and 150 lay preachers.

Few nations are experiencing more radical changes in culture and population than is Canada. With the mechanization of farm methods, our once strongly rural and agricultural culture is rapidly changing. Our rural population is decreasing. Our urban population is increasing.

Urban Culture

Not all our displaced persons come from Europe. Many are displaced from a rural to an urban culture, in which the fellowship and warmth of the country church are replaced by the frequent busy-ness, anonymity, and almost unavoidable formalism of the city church.

The former worker in the country church finds it difficult to accustom himself to city church ways. Frequently, these folk cease to attend church at all; and the fire of their faith, unreplenished at the altar, flickers and dies out. Among such wistful folk in new housing areas, and in modern urban expansion, we find a fruitful and vast field for evangelistic effort.

But this is not the full extent of our responsibility. The Canadian Census, taken every 10 years and reporting the religious affiliations of our people, stated in 1951 that, at that time, 2,867,271 Canadians considered themselves as United Church of Canada people. Our Church that year reported only 2,002,533 persons as being under the pastoral oversight of our ministers. This means there are 864,718 persons, claiming to belong to our Church, of whom we have no records. Here is a field of evangelism which challenges us to use every method we know to win these "in name only" United Church people.

Still there is a further field for our endeavours. Of the 2,002,553 people under our pastoral oversight, less than 850,000 are actual members of the Church. We scarcely dare to ask how really Christian in experience and living our membership itself is. So we have the task of making census names into actual persons under pastoral oversight, of making adherents into members, and of trying to make sure that members are not nominal but actual Christians.

How do we go about this task? The methods we use include, of course, ideas both old and new, both peculiar to our Church perhaps and common to Christian groups everywhere. We are enthusiastic about our evangelistic work at the present time. Throughout the churches of Canada, in general, there is a great upsurge of evangelistic effort and interest, a quickening of men's hearts toward God.

Methods

Here are some of the methods we are using and what they are doing for our Church.

The Templeton Missions have drawn record crowds, filling hockey arenas and public forums as some of them have never been filled by the sport-loving crowds for which they were built. In past years in this work we have been privileged to share the services of Dr. and Mrs. Charles Templeton with the National Council of Churches of Christ in America, the Council having their services for eight months of the year, and Dr. Templeton coming to his native Canada to serve The United Church of Canada in mission work for four months of the year.

The Templetons have now visited most of the larger cities of our country, including St. John's, Nfld., Sydney, Fredericton, Belleville, Smiths Falls, London, Hamilton, Winnipeg, Saskatoon, Regina, Calgary and Edmonton. This June they conducted a two weeks' Mission in Vancouver, B.C. Everywhere great masses of people have attended their meetings. The value of their Christian service to our Church cannot be fully assessed, but the following important results should be noted. They

- Bring numbers of people to first decisions for Christ.
- Lead many church members to reaffirm their loyalty to Christ.
- Challenge large numbers of people to serious thought about Christ.
- Give a vivid Christian witness to the whole community.
- Lead to follow-up programs in local churches and presbyteries, which win many who never attend the initial mission.

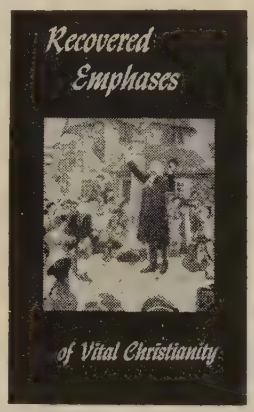
Evangelistic and preaching missions on a smaller scale in local churches also attract congregations. We have long recognized that the bulk of those attending evangelistic meetings of this kind are church members. So our missions here are intended chiefly to rekindle the faith of Christian people in evangelistic effort. We believe that these meetings are successful. Since "nothing is real unless it is local," we have noted that these missions

- Get members to reconsecrate themselves for Christ.
- Revitalize local church fellowship.
- Result in follow-up campaigns which reach the unreached.
- Effect church transfers of those who attend church only occasionally and bring them into close fellowship.

Schools of Evangelism also attract large groups of our church officers and members. We stress the attendance of men at these schools and try to have at least 10 laymen for every minister

Basic Books on Christian Beliefs

Recovered Emphases of Vital Christianity



Four messages on vital Christian doctrines, by four English ministers including John Wesley.

15c each
10 or more, 10c each

New Life in Christ

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Studies in the New Testament stories of conversion.

35c each
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Tidings

Headquarters for Evangelistic Materials

1908 Grand Avenue
Nashville 5, Tennessee

present. The schools are usually of one day's duration, being held on an afternoon or evening, or a morning and an afternoon, depending upon local circumstances. These Schools of Evangelism

Give instruction in such methods of evangelism as Visitation Evangelism.

Revive lost enthusiasm for the evangelical work of the church.

Give a new meaning to the word evangelism, so that many become aware for the first time of their duty in this matter.

Result in local preaching missions and evangelistic effort.

Visitation Evangelism Campaigns reach the unreached as no other method of evangelism can. They are not new to readers of SHEPHERDS. The type of campaign we promote will, we believe,

Give local members the opportunity to witness for their Saviour.

Reach the unreached.

Revitalize the local congregation by bringing in new members.

Revitalize the faith of those who do the visiting.

Bring even those who do not respond face to face with Christ.

Result in both first decisions for Christ and transfers into active membership.

Schools for Elders have become one of the most important forms of evangelism in recent months. The eldership in The United Church of Canada is one of the most vital parts of our organization. We believe that the evangelical strength of the Church usually may be said to be in direct proportion to the evangelistic zeal of its session. Schools for Elders

Reaffirm the importance of the eldership in the congregation.

Teach elders and sessions their duties and responsibilities.

Result in visitation evangelism in the local congregations.

Lead to other evangelistic efforts such as preaching missions.

Affect the whole life of the church—in Christian education, work among the laymen, the public worship of God, the Communion of the Lord's Supper, the Sacrament of Baptism, church membership, and keeping of church rolls, etc.

We would point out that, in churches not organized on this basis, there is still a similar work which can be done in a School for Church Officials.

Conferences on Evangelism, which cover a wider range than Schools of Evangelism, reach large numbers of ministers and key laymen throughout our Church. These conferences

Impart fresh enthusiasm for evangelism to many ministers and laymen.

Result in many of the above named efforts being promoted in many parts of the country.

At such schools, in recent years, we have been privileged to have leadership from many well-known American church leaders, including Dr. J. Manning Potts, Dr. Harry Denman, and other of our Methodist friends.

Thus, The United Church of Canada has a wide, effective, and varied program of evangelism. Our ministers are responding in great numbers to this program. Last year over 33,000 people were received into the Church by profession of faith. This is the largest number since the inception of the Church in 1925. The membership of the Church now stands at 849,256. It should reach a million members by the year 1960. We are praying that this may be so. We are also working in order that, through the Holy Spirit, these million members may be so nurtured in the faith that they will help toward the spiritual revival of faith in Christ which, not only our Church and our country, but the whole world needs.

Staff members of the Board of Evangelism and Social Service of the United Church of Canada: Left to right, Rev. J. R. Mutchmor, Secretary; Rev. W. G. Berry, Associate Secretary; Rev. R. S. Christie, Assistant Secretary; and Rev. Homer R. Lane, Assistant Secretary.

ALASKA EVANGELISTIC MISSION--1954

Alaska is our "last frontier." Here modern pioneers are conquering the wilderness with modern machines. They travel not by wagon-train, but by airplane. More than three fourths of the people regularly use air transportation. There are more private planes per capita in Alaska than anywhere else in the world.

The population has grown rapidly. In 1900 there were 35,000 in the Territory. Today there are 182,000, not counting military personnel. The majority of these persons have come from the States. Only one fifth were born in Alaska.

Alaska is suffering the birth pangs of a new country. Its problems are many: exploitation, crime, liquor, prostitution, gambling, isolation, impermanency of residence, high prices, lack of educational facilities, changing cultural patterns. Its resources are vast and largely untapped: oil, coal, minerals, lumber, pulp, furs, salmon, water power. The major hindrance is the almost prohibitive cost of developing these resources. Yet this Territory will be developed. Gradually the problems are being solved. It is the hope of most Alaskans that *statehood* will be granted, thus hastening the process.

Methodism has a great opportunity in this new land. Three groups challenge our ministry: the natives—Eskimos, Indians, and Aleuts—who are being forced to adjust to this new age; the immigrants, who are coming to establish homes and businesses, to clear the forests for farming, and to develop the natural resources; and the transients, who are construction workers, military personnel, and fishermen. Our churches are achieving significant results in reaching all of these groups.

In 1948, we had only five pastors and preaching places. Today we have 14 pastors and 24 preaching places. In 1948, we had 888 members. Today we have over 2,000 members. The pastors in Alaska are young. Few of them are over 35 years of age. They are consecrated to the task and are passionately concerned about persons. Alaska is a difficult field, one which demands men who "fear only God." Perhaps the greatest problem in maintaining church membership is the fact that today few families stay more than three years. First Church, Anchorage, for example, must replace 25% of its membership each year in order to stay even.

This is the field which challenged the 17 pastors and three laymen from the States who participated in the 1954 Alaska Evangelistic Mission, February 10-24. The Mission was carried out in cooperation with the Board of National Missions, under the enthusiastic direction of P. Gordon Gould, Superintendent of Methodist work in Alaska. The 20 evangelists came from 15 states, from Buffalo to Seattle.

The Alaska Missioners met in historic First Church, Seattle, Washington, on February 11 for a full day of orientation and briefing in evangelism. The next morning they boarded planes and flew north. Along the route the men were left at their assignments, from Ketchikan in the south to Nome, nearly 2,000 miles to the north. Everywhere they were received with characteristic frontier hospitality.

The local pastors had prepared for their coming. The newspapers gave large space to the Crusade. Radio stations provided time for interviews, panels, and devotional speakers. Community clubs and organizations invited the missioners as guest speakers. Teams of lay visitors had been selected for the Visitation Evangelism program, and hundreds of membership prospects had been listed.

The major emphasis of the Mission was placed on Visitation Evangelism, though several of the churches carried through a program of preaching services. The victory meeting for reports and sharing was held at Anchorage on February 23, with all Alaskan pastors and their guests present. The tabulation of reports revealed that 169 visitors, participating in the visitation evangelism phase, had interviewed 965 persons and secured a *total* of 280 decisions. Of these, 144 were on profession of faith and vows, 118 by Methodist transfer, and 18 as affiliated members.

Churches having preaching services reported excellent attendance throughout the week. Nome had the largest attendance, with an average of 128 per night even though the thermometer never rose above zero. Sunday services were crowded in all churches.

Anchorage, largest city in the Territory, is the fastest growing community in the Western Hemisphere. A town of 3,000 in 1940, greater Anchorage now boasts a population of over 50,000. First Church had 300 families on the prospect list. Sixty-five new commitments were received during the Mission.

A new church was organized at Chungiak, near Anchorage, on February 21 with 13 members. During the Mission 26 additional commitments were received for membership in this church.

Another new church was organized in Anchor Park on May 16. Thirty-two commitments for membership in this church were secured during the week.

The Church in Franklin was organized following the Evangelistic Mission in 1952. Today it has over 250 members. A new building for this congregation was dedicated two weeks prior to the 1954 Mission. Preaching services were well attended each night despite the fact that the thermometer did not rise above 22 below zero. An additional group of new members will be received as a result of the visitation program.

Seward, one of the earliest locations of Methodist work, had large results with a total of 52 decisions. Services were conducted also at the Jesse Lee Home, one of the three Methodist institutions in this city. Other outstanding results were achieved at Juneau, capitol city; Ketchikan; Douglas; Homer; Sedovis; Mountain Point; Clover Pass and Moose Pass, and Nome.

The Mission brought many new members into our churches. But more than this, it gave encouragement, inspiration, and vision to the pastors and people.

Alaskan pastors pose with P. Gordon Gould and parish worker (lady on left) in Anchorage. Other two ladies are wives of group members.

Ministers and laymen in the Alaskan Evangelistic Crusade. P. Gordon Gould, Superintendent of Methodist work in Alaska, is at extreme left.

How God Used Twelve Laymen in Manila

by C. L. Spottswood
Baguio, Mountain Province
Philippines

THIS is the story of how God used 12 laymen in Manila—only 12 people in a city of more than 2,000,000 people—to start a great revival.

It all started in an early-morning breakfast meeting of a group of laymen and women of Knox Church. People were coming in—some had arrived early—some were straggling in late; horns were blowing outside; and a hundred different noises of city life added their distractions.

The members of the group began to gather around the table as the waiter brought in the food. There were just 12 men and women—and the church's three pastors—before me as I began to present the need for a deeper surrender of our lives to God that we might be used to do His will in the communities where we live and work. The Holy Spirit seemed to fire the imagination of several of the members present, and one of the men said, "We can have a great evangelistic campaign in Knox Church. I know we can do it!" After some exciting discussion, we divided the church into groups, planned neighborhood prayer cells, had a prayer of consecration to the tremendous task ahead. Then the group dismissed and went out.

I was frankly discouraged. I wondered if this small group had really caught a vision of how God could use their lives. But a little later one of the men came to one of the pastors of this large Manila church and said, "Pastor, how about giving me a chance to challenge the members of our church—the young people and the adults—to get behind our program of evangelism?" The pastor said, "All right, you can have five minutes on Sunday morning." So this man, inspired of God with a great vision, challenged this great church of 2,000 members to find 70 people who would really work for Christ as they prepared for a great Week of Evangelism.

Prayer Group Organized

The following week there were three prayer groups organized in different parts of this largest city in the Orient. The week after that, two more were organized, to make a total of five groups meeting together to pray for the coming meetings. These separate prayer groups joined together at the church on Wednesday nights. All this was done in a church that had not had mid-week prayer meetings for years!

But the great work these men were doing was not simply that of organizing prayer cells where they could come close to God and face up to their responsibility to Jesus Christ as their Saviour and Lord. Rather it was their speaking to others about Christ.

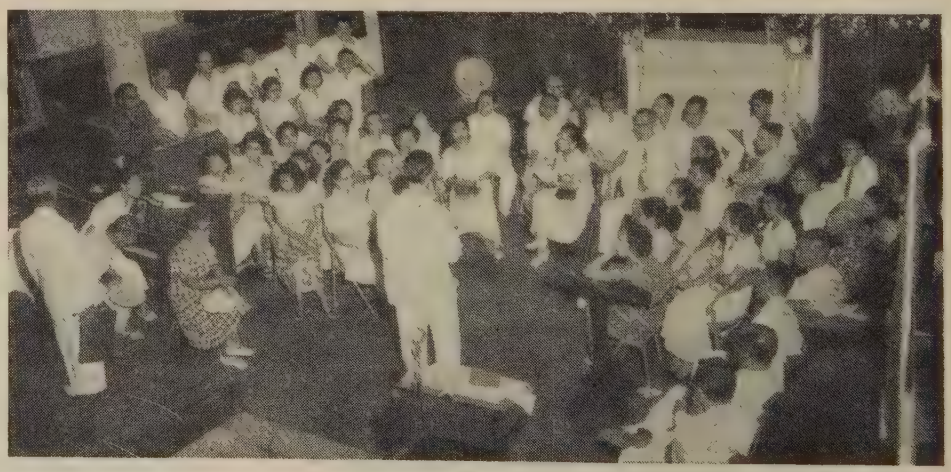
One of the remarkable things that happened during this time was this: One of the original 12 had, for 15 years, been trying to persuade one of his sisters to make a decision for Christ. He and his wife had prayed for her for 15 long, long years. It seemed a hopeless case. Then, during this month of preparation, not only his sister, but also the rest of her family, found Jesus Christ and surrendered their lives to Him.

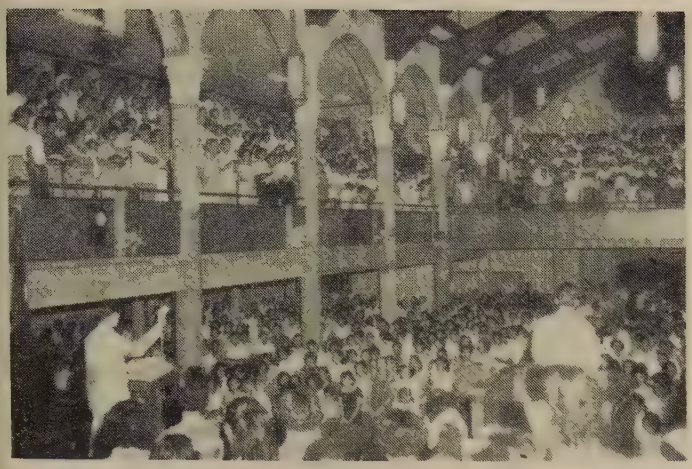
Another member of the 12 gave this witness: "Every afternoon, when I lie down after lunch, I read my Bible and pray for 15 to 30 minutes. Then, in the evening, just before I go to sleep, I read the Bible for 15 to 30 minutes and pray." This man, a dean of students in a big university, is a recent convert to The Methodist Church. What a wonderful witness he gave of the power and joy that comes to those in Christ!

Finally, the date for the Week of Evangelism arrived. Knox Church, the largest Protestant church in the islands,

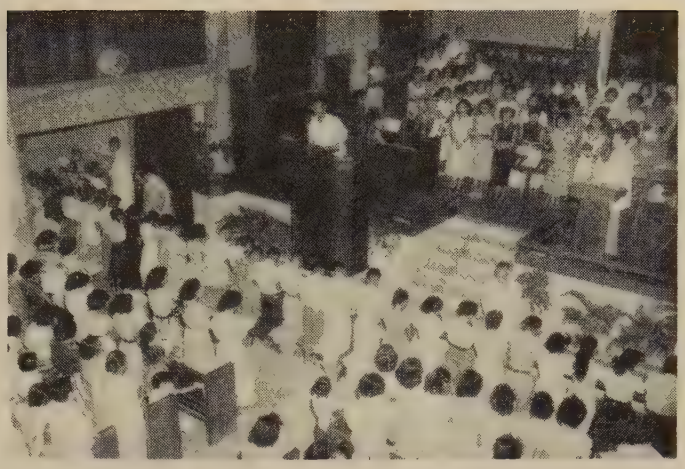
Shown above are "The Twelve" with two pastors. Left to right are Sulpicio Maniquis, Alfredo L. Ortiz, Rosalina Nabong, John T. Lundy, Prudencia Fabro, Rev. James T. Moore, Rev. Esteban T. Cruz, Rufo R. Fabregas, Samuel Bautista, Elisa R. Ocera, Juan Nabong, Timotea Daguna, Crisostomo Diokno, and Florencio Ponce.

On the last night of the week a follow-up program was planned.





Elsworth Culver leads the singing for a capacity congregation. The author is in the pulpit at the right.



The altar rail was crowded each night during the week.

has room in its vast auditorium for 1,000 to 1,300 people. There had been no revival services in this church since E. Stanley Jones led a revival here 13 years ago. What could a small group of laymen do in a big city? How many people would attend the evangelistic services? Could we hope for a good crowd? We went forward with trembling.

First Sunday

The first Sunday morning the church was packed. On Sunday night there was a good crowd. What would happen Monday night? Would there be 15, 20, 100? How many? Finally, Monday night came. This was the crucial night of the week. In recent years there had been no successful services on week nights in this church. When Monday night came, however, there were between 300 and 400 people who had come to hear the simple gospel message of Jesus Christ.

On Tuesday afternoon it began to rain. In fact, a typhoon threatened. It looked as if the rest of the week of evangelism would be lost. But, about five o'clock, the sun came out again; and that night the attendance at the evening service increased.

Every day the 12—and others whom they had recruited—went visiting. They telephoned. They invited. They prayed. And every night there were between 50 and 100 people who came to the altar to find Jesus Christ or to rededicate their lives to Him. Every night these 12 consecrated workers, who had never done this before, came to the altar to speak to the people kneeling there, to find out what decisions they were making, to see if they could help those who had come forward still seeking. They spoke to them, listened to their problems, prayed with them. God used them as vital instruments to lead men to His Son, Jesus Christ, that they might be "saved to the uttermost."

By this time the young people were on fire with what Christ could do with their lives. Each night the choir was packed and jammed with young people. Between 50 and 100 voices blended each evening to sing the praises of God. Each night attendances at the services increased, until finally, on the closing night, there was standing room only in this, the largest Protestant church in the Philippines. Surely, God heard our prayers. Surely, these 12 busy men and women had heard the voice of God directing them to "go—and make disciples!" They had truly been used of God to touch many lives and many homes for Jesus Christ.

Training New Converts

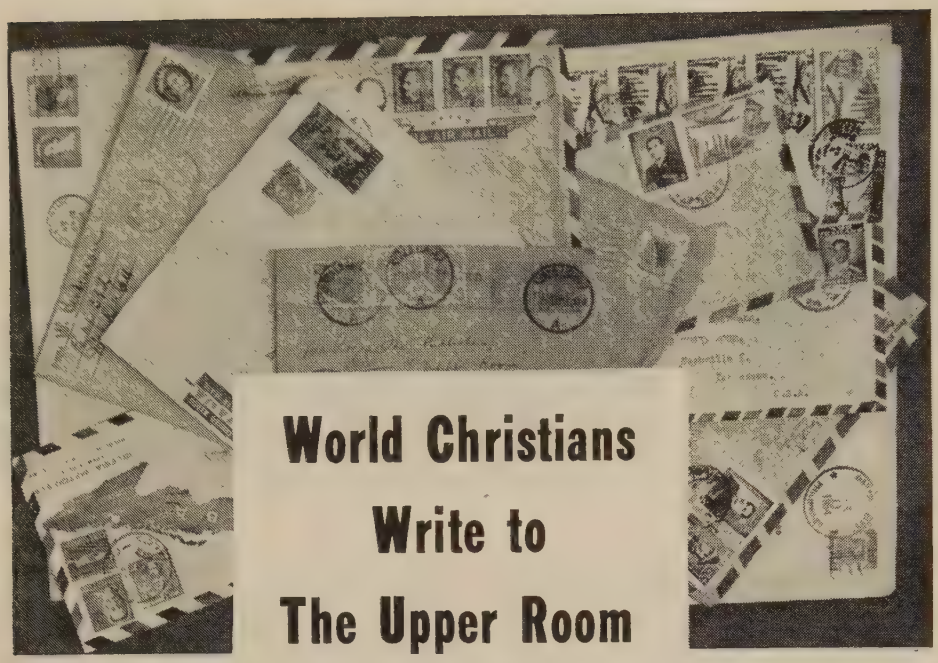
On the closing Sunday night, after the service, between 25 and 30 of the laymen who had made decisions to surrender their lives to Jesus Christ were invited to take a real part in continuing the Week of Evangelism. The big job—that of training new converts and guiding them in Bible study, helping them to undertsand their Christian responsibility, and continuing their growth in the Christian life—was still ahead. More than 400 people had knelt in consecration as they accepted Christ as their Lord and Saviour.

The pastors gave mimeographed Bible study guides to all who had made decisions for the first time. Classes were organized in the different communities where they lived. The 12 were used to guide prayer and Bible study groups and to lead men into deeper and fuller commitment to the Christian life. It is not enough for those persons to come forward in the services; the new converts must also *study* to learn what it means to follow Christ.

Because 12 ordinary church members heard the voice of God calling to them in a big city, and because they *answered* that call, a great revival was begun in Knox Church, Manila. That revival continues to grow.

RESULTS OF THE MANILA CAMPAIGN

1. Accepted Christ as Saviour and Lord	417
2. Made first full commitment	54
3. Made sincere rededication	87
4. Indicated desire to unite with the Church	89
5. Pledged to attend church regularly	362
6. Pledged to conduct Family Devotions, using the Bible	260
7. Pledged to give a proportionate amount of income	270
8. Pledged to tithe income	216
9. Pledged to accept responsibilities in one of the organizations	302
10. Pledged to visit shut-ins or inactive members of the church	285
11. Pledged to faithful study of the Bible, prayer	105
12. Dedicated life to full-time work in the Church	58
13. Dedicated selves as professionals to give two years where needed by the Church	10



World Christians Write to The Upper Room

From Okinawa

"I am enclosing a meditation and I shall be very happy if you can use it for THE UPPER ROOM. I am receiving spiritual riches every day through THE UPPER ROOM and I want to thank you for your great work."

Hiroko Nashiro
Okinawa

From Japan

"I am sorry the content of this meditation is very poor because of my difficulty with English. I am a music student and I did not study theology at all. So, I was afraid that I am not qualified to offer meditation to THE UPPER ROOM, but I tried my best.

"I want to say thank you for THE UPPER ROOM. It is really a great help to us and a good guide for our daily life."

Tomo Kokuryo
Japan

From Finland

"It appears that in many schools the Swedish edition of THE UPPER ROOM, RATT KURS, is read in the morning prayers. The Swedish edition comes three months at a time. Several people have been kind enough to write to me regarding my meditation. Even from America I have received kind letters from old friends.

"I am sure THE UPPER ROOM in its Swedish edition, RATT KURS, is fulfilling a great mission."

Alice Jarnberg
Finland

From the Philippines

"I am sending here-in-below a devotional material which you may use for THE UPPER ROOM, if it, of course, meets with your approval. This material has meant a lot to me. It has helped me greatly and I wish to share it with others.

"I was recently elected National President of the Methodist Youth Fellowship in the Philippines. The UPPER ROOM has been a great help and inspiration to me."

La Verne Di. Mercado
Manila, Philippines

From the Cradle of Christianity

"Just a line to let you know how much I appreciate the Braille copy of THE UPPER ROOM. It is a lovely and most helpful book. I become particularly glad when it comes on time and I can start the daily readings without missing a single one. Sometimes, it comes a month late. Then, I read the "lost" month in the evenings. You are indeed giving the world a great blessing, and may the Lord bless you abundantly."

Miss S. A. Ketchejian
Principal, Home for the Blind Girls
Jerusalem (Old City)
Hashemite Kingdom of Jordan

From Africa

"My husband, a Rhodesia farmer of long standing, is back on the land which he loves and we are all very happy. I have sent two more meditations in case you wish to use them at any time. Both were inspired in my quiet time for Bible reading and prayer and listening to God, yesterday. I also had the thought to send you a pamphlet which first helped me unto the Good Road and to set aside daily one hour's quiet time, alone, to find God's plan for me and my family."

Mrs. Dorothy M. Wise
Southern Rhodesia,
Africa

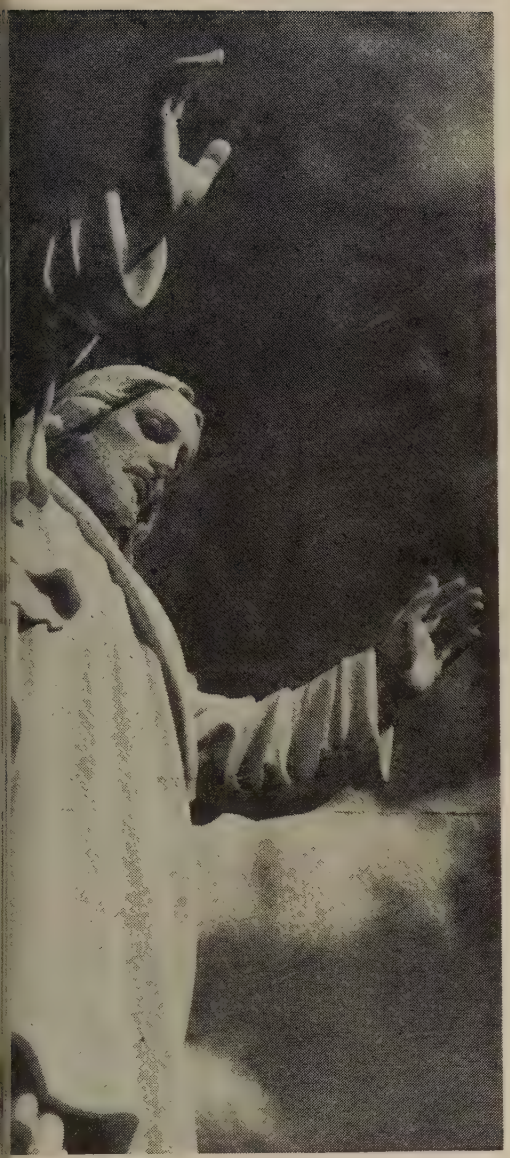
From Bolivia

"Perhaps is too much courage for me to answer in English. Because my English is the English that I have learned just here, in school and practicing with the Missionaries, without going anywhere to study. So, if you find any mistake, please don't see it, noted only that I am always willing to serve my God in any manner.

"I thank you for the great privilege and honor that is for me to prepare a meditation for THE UPPER ROOM. For almost 15 years I have been using it at home. The meditations of THE UPPER ROOM each day seem to be more satisfactory."

Leticia G. Hidalgo
Cochabama, Bolivia

The meditations referred to in the above letters are found in the September-October issue of *The Upper Room*, the World Christian Fellowship Number.



Call to Prayer and Brotherhood

by J. W. Golden

Chairman of Evangelism and Worship
National Fraternal Council of Churches

THE condition of the world in the present age offers to the Church a great evangelistic challenge. Realizing the unusual avenues for effective Christian service and desiring to do something about it, the Commission on Evangelism and Worship of the National Fraternal Council of Churches, U.S.A., Inc., presented to the Council a Memorial requesting a United National Interdenominational Evangelistic Crusade during 1954. This Crusade, for the salvation of our country and the world, was enthusiastically approved. The Council represents in its membership fourteen Negro denominations with more than seven million members.

Major Objectives

There are four major objectives of the Crusade: (1) human redemption, (2) Christian fellowship, (3) a just and abiding peace, and (4) world brotherhood.

Christians of all faiths are urged to join a Prayer League which, it is hoped, will unite more than a million people in prayer daily for these objectives. These praying people, by giving themselves in complete consecration to the task, will become dynamic witnesses for Christ and demonstrations of the Christian life. Such work and prayer to win others to Christ and His church will increase church attendance, develop practical daily Christian living, and strengthen the spiritual power of America. In the face of increase in crimes, juvenile delinquency, and violence many young people must be won to some type of Christian service and developed into good citizens and strong Christian personalities.

There should be special organizations in the local churches of the participating denominations, and also in colleges, with the very best workers and with active prayer cells operating. To this end, the following church leaders are asked to serve as directors: Bishops, District Superintendents, Presiding Elders, Overseers, and presidents of institutions, associations, ministerial alliances, women's and young people's organizations—including pastors and lay leaders.

Challenge of Our Times

In this National Evangelistic Crusade people of all faiths are invited to unite to meet the challenge of our times —to help overcome the practice of formalism, the attraction of materialism, the allurement of secularism, and the forces of communism. In spite of all these, we can succeed. We believe that if God is for us, He is more than those who may be against us. Let us try God who is able to save to the uttermost. This is the day of salvation for all who will turn unto God—yes, and for our America and the world.

Our Lord is depending for witnesses on those who profess Him. We must qualify by possessing His spirit, by learning His will and becoming submissive to it. We have the promise in God's Word which cannot fail: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chronicles 7:14.)

The call is to evangelize. But it is first necessary to set our own homes in order if we are to win others. We must, through the gift of the Heavenly Father, acquire His spirit and grace, and seek His help to proclaim the good news of salvation. Let us try God, for the Bible says, "Righteousness exalteth a nation, but sin is a reproach to any people," and "Blessed is the nation whose God is the Lord." We must strive to make our nation Christian in all areas of life and to cause men to live and practice holy habits.

Crime Waves

We are often shocked at the crime waves that sweep many of our young people into prison and send others to their death. This situation brings a challenge to improve community environment, and it calls our attention to numerous evangelistic opportunities that the Christian Church cannot afford to overlook. It demands our best service and our best examples which are often so much more effective than advice. This is evidenced in the poem by C. D. Meigs:

'Twas a sheep, not a lamb, that wandered away,
In the parable Jesus told;
A grown-up sheep that had gone far astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back to the flock, safe to the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger if the sheep go wrong
They will lead the lambs astray.

For the lambs will follow the sheep, you know.
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead
For the sake of the lambs today;
If the sheep are lost, what a terrible cost
Some lambs will have to pay!

Christian homes are valuable assets in developing good citizens and a strong democratic government. The Church must strive to build more and stronger Christian homes. It must build them through the ministry of the gospel, through its worship and fellowship services, through its evangelistic and missionary work, and through its literature and ministry of spiritual guidance.

When physical vitality is low, we are more susceptible to diseases because of the lack of the power of resistance. Then we call upon our physician to secure his help. Low spiritual vitality makes the Church more susceptible to worldliness, evil, and sin; it lessens the power to overcome sinful temptations, unholy habits, unrighteous customs, and traditions. Therefore, that the Church might be strong, courageous force that it should be, we call upon God for power and dedicate ourselves to the great cause of human redemption, Christian fellowship, peace, and world brotherhood.

Our Christianity is already highly organized. Its literature is superb—the Bible is still the best seller of all books. Its missionary activities are incessant and aggressive. However, we confess that in some areas of life things are lacking in practical daily application and demonstration. We pray for help from God and for spiritual strength to help individuals and society to make righteous adjustments. Let us try God and His way of life in all our daily contacts: social, civic, administrative, and spiritual. Individuals and nations need divine wisdom and power as a guide. Spiritual guidance is needed in all social, economic, and intellectual affairs.

Seek and Win

Every Christian must seek and win the lost, the least, and the last to Christ and His church and to develop in them Christian personalities. We must create such a wholesome social and spiritual atmosphere in home, church, and community that it will constrain others to accept Christ as their Saviour and Lord, and develop a Christian fellowship that will be conducive to peace and brotherhood. We must make real our goodwill and the practice of the Golden Rule at all times, in all places, with all people so that there will be a recognition of the Fatherhood of God and a demonstration of the brotherhood of man. In such a family of the children of God, the four major objectives of the Crusade can be realized.

Let us work and pray to evangelize and to save our people, our America, and our world. We have tried war to end wars, and treaties to bring peace, and we have not achieved the desired results. Now, let us try God, who is infinite in wisdom and power, and unbounding in love and mercy. Never has He failed when He has been tried. The call to everyone is expressed in one of the great hymns:

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you:
Gladly take the task He gives you;
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, send me, send me."
—DANIEL MARCH

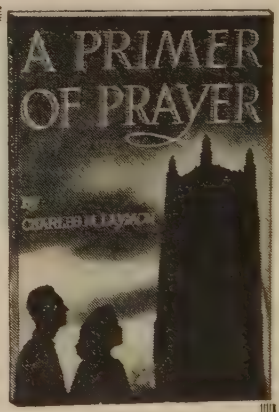
Toward the Development of a More Vital Prayer Life

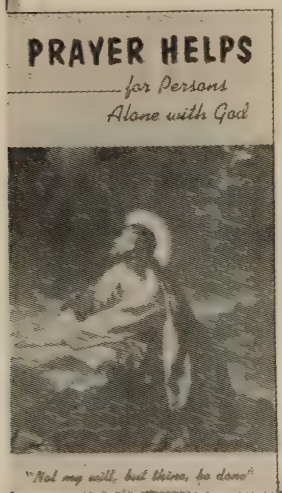
A PRIMER OF PRAYER

by Charles M. Laymon

Designed to make prayer an inspiring experience in the life of the "average layman," this book provides practical guidance and spiritual enrichment for these days. 96 pages. 12 chapters.

35c per copy. 12 or more, 25c per copy





PRAYER HELPS

—for Persons Alone with God

A practical prayer guide for individuals. Contains specific suggestions for making prayer more vital in one's personal experience. Every church can effectively use this 8-page leaflet as a standard item in its prayer room and in its sanctuary on weekdays.

$2.00 per 100

TIDINGS: *Headquarters for Evangelistic Materials*
1908 Grand Avenue, Nashville 5, Tennessee

A STATEMENT TO THE CHURCH FROM THE COUNCIL OF BISHOPS

(Annual Meeting, New York, New York, April 26-30, 1954)

WE, THE COUNCIL OF BISHOPS of The Methodist Church, now assembled in semi-annual session in the city of New York, send greetings to all persons of every land who are in the fellowship of our communion. Since the organization of American Episcopal Methodism in 1784, our frontiers under the good providence of God have been extended over seas and continents, and we have made for ourselves a home in every part of the world. The passion to save and to serve in the Redeemer's name is our ruling motive, and the extension of his Kingdom of peace and righteousness among all men our deepest concern.

We who have been called to serve as shepherds of the flock carry all our people warmly in our thoughts and fervently in our prayers. We are continually mindful of those who maintain their faith under difficult circumstances, and we yearn for the day when barriers shall disappear and all men shall be free. Daily we labor with all of you that the church in every place may be a bulwark of faith and righteousness, and withal a brotherhood in Christ wherein the highest good of each is the concern of all. May the Great Shepherd of the sheep make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.

The circumstances under which we meet cause us to think and plan in global terms. Final preparations are being made for the Second Assembly of the World Council of Churches four months hence. Our meetings are being held under the shadow of the Headquarters Building of the United Nations, and for three consecutive days we have been privileged guests of leaders in that organization. These two international institutions are of paramount concern to the whole church.

A Symbol of Significance

The assembling of the World Council of Churches is, over and above its manifold ministries, a symbol of great significance. It serves to remind us that in this day of crisis and tragedy there is a Church Universal, composed of all who confess Jesus Christ as Lord and Saviour, and which we in the common creed of Christendom declare to be the holy catholic Church. We are divided into many units, but essentially we are one in faith and hope. Of this inclusive fellowship we rejoice to be a part, and we doubt not that through the years ahead the Body of Christ will be more closely knit together in work and understanding.

There is one bond that binds together the many communions of many lands in a World Council of Churches. It is our faith in Jesus Christ as Lord and Saviour. This is the confession required of every church received into the

Above, the Council of Bishops of The Methodist Church are shown on the Grand Stairway in the public lounge of the General Assembly Building, the United Nations. The Bishops spent three days in intensive, first-hand study of the scope and operation of this complex international agency.

membership of the Council. Christian people may differ in minor matters, but so long as they acknowledge Jesus Christ to be the Son of God, King of kings and Lord of lords, they are united in that which matters most.

The divinity of Our Lord has been the cornerstone of Methodist belief since John Wesley preached on the streets and in the fields of England. It is wrought into all our theology and sounded forth in every appeal. Again we bear witness to the central place of Jesus Christ, Lord and Saviour, in the "good news" which the Church proclaims.

Gospel of Hope

Methodism proclaims a gospel of eternal hope. It believes now, as it has believed from the beginning, that the grace of our Lord Jesus Christ is able to redeem the individual and to transform the social order. In this present time when some good men apparently find refuge in a theology of despair, it is imperative that we boldly declare in every place that Jesus Christ is mighty to save to the utmost and that we summon all men who confess His Saviourhood to be active instruments in his hand for the salvation of men and of society. He is our hope in the present crisis and for all the ages to come. This is a time most fit to sound forth in every Methodist church and institution of learning the faith that is written in the *Te Deum Laudamus*—

> "Thou art the King of Glory, O Christ, Thou art the everlasting son of the Father. . . .
> When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of heaven to all believers."

The United Nations is also a symbol. It serves to remind us that there is another kinship besides the brotherhood of faith—it is the brotherhood of a universal need and yearning, and it embraces all mankind. The people of every land and race are attempting to find a way to economic security and justice and freedom and peace. The soul of this modern parliament of man is a sense of humanity's essential oneness in its basic needs and yearnings. We confidently believe that divisions that sometimes appear so threatening to man's well-being can best be settled around a common council table, and that the United Nations is our best hope for world peace.

Your Council of Bishops has, in accordance with the expressed will of the General Conference, inaugurated a church-wide crusade to interpret to our people the meaning of peace, the function of the United Nations, and the urgent need for international disarmament, lest our newly devised implements of war destroy the race. We are confident of the support of all persons who yearn for peace and look for a new world wherein dwelleth righteousness.

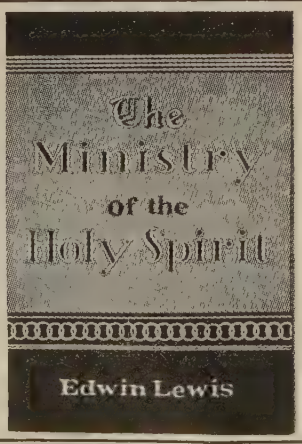
When we speak of achieving a social order after the mind of Christ, we must not let slip a more fundamental truth. No order of society is better than the men and women who compose it. The soul of all reformation is the reformation of the soul. The appeal of the Gospel is addressed primarily to the individual. Therefore, it behooves us in season and out of season, to give ourselves wholeheartedly to the work of evangelism and education, to the public worship of God and the preaching of the Gospel. Individuals, one by one, must be persuaded to yield both heart and will to Jesus Christ and to find in Him forgiveness and the witness of an approving conscience. These same persons need to be established in Christian ideals and practice to the end that they become living examples of the faith and crusading members of the Church Militant.

A New Spirit

As we travel across the length and breadth of the Church, we are encouraged to believe that a new spirit has fallen upon our people. Fifteen years after Unification, it may be asserted with more emphasis than ever that Methodists are one people. Our people are attending public worship in larger numbers than we have ever known. New churches are being enterprised in every area, in America and overseas. World Service and Advance giving has reached an all-time high. And withal we discover in our people a spirit of hopefulness and a willingness to undertake. The fields are white, the obstacles are many, the work to be done challenges all our powers, but we summon our people to follow the gleam, knowing that the Lord of hosts is with us and the God of Jacob is our refuge.

THE COUNCIL OF BISHOPS
THE METHODIST CHURCH
William C. Martin, *President*
G. Bromley Oxnam, *Secretary*

TWO HELPFUL BOOKS BY EDWIN LEWIS



The Ministry of the Holy Spirit

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Dr. Lewis' purpose in this book—reprinted in an entirely new format because of its great popularity—is to interpret the doctrine of the Holy Spirit in terms of significant spiritual experience.

Theology and Evangelism

35c each; 12 or more, 25c each

A helpful discussion of the message and purpose of Jesus.

TIDINGS: 1908 Grand Avenue, Nashville 5, Tenn.

The World Assembly of Churches and the World Methodist Council

by Elmer T. Clark
Secretary, World Methodist Council

WHEN the representatives of World Methodism gather, something of significance always occurs. Indeed, the coming together of the followers of Wesley from 40 independent churches having 15,000,000 actual members in seventy lands is of itself significant, since it visibly fulfills the Founder's ideal that "the Methodists are one people in all the world." From such meetings there usually emerge movements and impulses of high importance.

Notable Mission

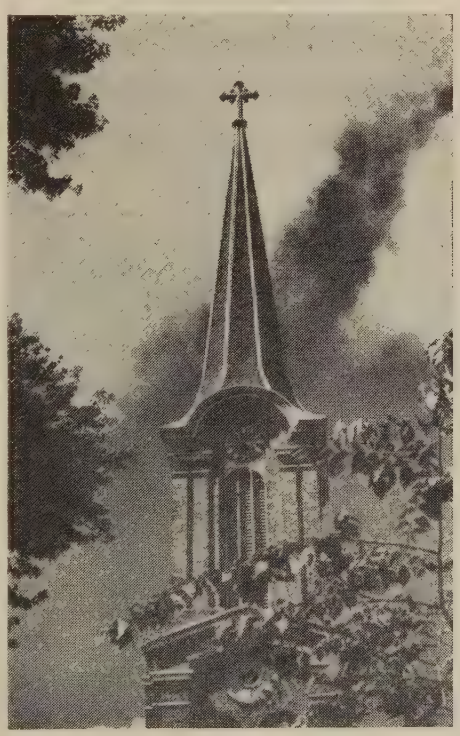
The World Methodist Conference at Oxford in 1951 launched the notable World Mission of Evangelism which swept through many nations. It was the first united movement in which all the Methodists ever engaged, and its results will long be felt. It has not brought about another Wesleyan revival and probably has not increased the membership rolls in a very unusual degree. But it taught us to step together, it recalled us to our primary task of evangelism, and it produced a volume of prayer and spiritual longing which will bear fruit in the long future. These things many of the far-flung churches, especially those in the United States, Great Britain, and Australasia, will not soon forget.

The World Methodist Council will not call another world conference until 1956, when it will meet at Lake Junaluska, North Carolina. Its Executive Committee meets annually, however, and it will convene at the North Shore Hotel in Evanston, Illinois, on August 11, 1954, for a three-day session. The date immediately precedes the Second Assembly of the World Council of Churches, and all Methodist delegates to that body have been invited to sit with the committee.

This meeting will be held in a period of much significance for Methodism and its discussions may have important results. In addition to its business sessions, which will prepare for future meetings and study the preliminary draft of a constitution for the world organization, its papers and discussions will center around two themes.

One of these concerns certain schemes of church union in which Methodists are involved. One such scheme is in Ceylon. The other is in North India, the United Church of South India having been formed a few years ago. In each case the plans under consideration will be explained, statements will be made as to whether and wherein the traditional values of Methodism are sufficiently conserved, and what concessions the Methodists are being asked to make to secure union. Then will follow a general discussion of these matters.

Methodists have always favored church union and have contributed the major membership to every united church that has been created. This was true in Canada, Japan, and South India. We impose fewer obstacles to union than any church in the world; we administer and accept any form of baptism, recognize the orders of other groups, and question the validity of the ministry of no other body. The World Methodist Council exercises no authority over its constituent denominations and has no power to veto a plan of union into which any of them desires to enter. However, it reviews such plans and passes its advice to the churches concerned.



Religious News Service Photo

Desire for Christian Unity

As an objective observer it is felt that the Council's suggestions may possess value. Church union is at the moment a popular movement, and other churches demand more concessions from Methodists than we demand of them. In the desire for a greater Christian unity, and perhaps under the urging of what might be called professional union enthusiasts, it is possible, though perhaps not probable, that some Methodist groups might surrender priceless Wesleyan values in order to achieve union. Thus such schemes anywhere affect the churches everywhere. The World Methodist Council, consisting as it does of the representatives of total Methodism, regards it as a duty to give carefully considered counsel in all such cases, in the hope that it will be of some assistance to the churches involved and may help to preserve and inject into union the vital heritage and witness of the Wesleyan movement.

The second theme for discussion by the World Executive Committee at Evanston will be the Methodist doctrinal emphases in the light of current theological discussions, especially in the fields of the freedom of the human will or universal redemption, eschatology, the experiential principle, and the social witness. These will be presented in four papers by professional theologians, followed by general discussions.

All this is expected to be a preparation for the meetings of the World Council of Churches immediately fol-

lowing. The Methodists hope, not of course to form a bloc, but to bring forward their own principles and clarify their own thinking in order to make their best contribution to the ecumenical gathering.

Preliminary Documents

The preliminary documents of the World Council of Churches tend to indicate that considerable emphasis will be placed upon a certain type of theology, which is now influential in continental Europe. Eschatology is prominent in this, and an element of determinism. Some of its interpretations are not in harmony with the traditional Methodist positions. When carried to logical consequences they tend to prevent both evangelism and the social effort and to render personal religious experience deceptive. These are at the heart of Methodism, and it therefore seems advisable to restudy our historic faith in the light of the so-called "neo-orthodoxy." It is hoped that this may be done, or at least started, at the meeting of the World Methodist Executive Committee at Evanston.

Following Evanston, the next meeting of the Executive Committee will be held in Belfast, Ireland, or Frankfort, Germany, in the late summer of 1955.

Before that date, however, will occur the interim or meetings of the North American sections of the World Methodist Council. These will doubtless be held in late November and early December in Philadelphia, Chicago, Atlanta, Dallas, Los Angeles, and Portland. The purpose will be to inform the people concerning our world organization, to carry the message of the Evanston assemblies throughout the country, and to recall to the people in an inspirational way the heritage bequeathed by the Wesleys. In each of these meetings there will be one serious paper dealing with some theological principle, and these papers, together with those presented at Evanston, are expected to be published in a volume on the Methodist emphases in the light of current discussions.

Perhaps it is not too much to say that modern American Methodism has neglected its history and theology in its zeal for evangelism, religious education, and social betterment. If that is true it is surely high time that the situation is corrected, else we are likely to become a superficial people without spiritual power, which will mean loss of influence and ultimate decay. It is easier and more appealing to follow an activist policy, but unless that policy rests on and flows from a solid basis of conviction about God it will in the long run fade out. Any faith worth the name is rooted in theology and, far more than most preachers realize, the people themselves crave instruction in the basic teachings of the scriptures and their church.

"Band-Wagon Theology"

Someone has described current thinking as "band-wagon theology." It is implied that Methodist theologians may scramble on board even though the wagon does not run along the Wesleyan highway, under a complex created by the superior assumptions of an orthodoxy which we thought had been outmoded for a hundred years.

In such a time the World Methodist Council desires to restudy and renew the doctrinal emphases which were stated by our fathers, and which enabled Methodism to sweep the world in unprecedented fashion and take first place as an evangelistic and missionary force.

NEW MISSIONARY MAP

by H. C. Sprinkle, Jr.

Secretary, Editorial Department
General Board of Missions
The Methodist Church

MANY PASTORS and church group leaders have long felt the need for an authentic new map of Methodist missions. "The World Missions of The Methodist Church," a map prepared by the Editorial Department of the Board of Missions, and produced by Rand McNally is just off the press, and is designed to meet this need.

This is a large wall map nearly four feet high by six feet wide (47½"x 67½"). It is a colorful, authentic, and complete map of Methodist missions, showing the major political subdivisions of the world, the chief cities, the large rivers, and other geographical features. The map itself is a modified Mercator projection. The territory served by the Division of World Missions and the Department of Work in Foreign Fields of the Woman's Division of Christian Service is shown in red. The territory served by the Division of National Missions and the Department of Work in Home Fields of the Woman's Division is shown in yellow. Centers of Methodist missionary activity at home and abroad are marked and named.

Six insets show in charts, tables, and graphs, the distribution of missionaries of The Methodist Church, the growth of the membership of the denomination at home and overseas, the relative strength of the great world religions, and the estimated world constituency of the main branches of Christianity.

A unique feature is the series of five smaller world maps across the bottom of the large map, showing in color the spread of Christianity in the year 500, 1500, 1800, 1915, and 1953. These charts are based on original research by Arthur J. Moore, Jr., and tell the history of advance and recession across the years.

The map is printed on quality paper in beautiful colors, and the amazingly low price of $1.00 postpaid is arbitrarily fixed to insure wide distribution. It comes folded in a heavy manila envelope. Send money with order to Literature Circulation Office, 150 Fifth Avenue, New York 11, N. Y. "The World Mission of The Methodist Church" may also be ordered from Methodist Publishing House branches or from Literature Headquarters, 7820 Reading Road, Cincinnati, Ohio. If an unfolded copy in a mailing tube is desired, send $2.00 to Editorial Department, Board of Missions, 150 Fifth Avenue, New York.

CHRIST calls in CUBA

by Nye O. Bond, Pastor, First Methodist Church, Cozad, Nebraska

IT WAS A PRIVILEGE for me to be part of a group on the annual mission to Cuba this winter and to help fan the spark which is growing each year. These missions are sponsored by the General Board of Evangelism, with the cooperation of the Board of Missions of The Methodist Church. Approximately 100 Methodist ministers spent from eight to 10 days in various parts of the island, working with 50 Methodist pastors and missionaries who have dedicated their lives to service there.

I met Christ in many of the people in the small church at Santiago de Cuba, where I was assigned. My first impression of Christianity was formed by what I saw in the lives of the young minister and his family. That Razziel Vazquez Viera was consecrated to God and the Church was evident in his devotion to his family, in his carefully planned work schedule, in his daily study hours, in his concern and love for his people—young and old—and in his daily contacts in behalf of Christ. This pastor and his wife were typical of the missionaries and ministers at work in Methodist churches in Cuba.

The people in this little church responded to their pastor's love by displaying their loyalty to him and the Church. I met Christ in the personalities of this small congregation of 76 members, who represented the heart of Methodism in the midst of a city of 200,000 people, whose narrow, city streets are always jumbled with traffic. Let me introduce you to a few of them.

There was Lolita, who has been crippled for all her 72 years, but who thanked God each day by shuffling—supported by two canes—down 28 steps from her apartment and uphill two blocks every morning at 6:30 to attend the daily prayer service at the church.

There was the native Episcopalian minister who very competently translated our sermons from English to Spanish for the congregation who came eagerly each night to hear God's word.

Many in this congregation were well educated. Some understood and spoke English very well. Many had great leadership abilities. Together with their pastor, they were planning a brighter future for their church. Their plans—as yet dreams—include a day school with supervision by accredited teachers and the establishment of four mission churches in the residential areas of Santiago. Their objective is to have these projects completed in five years.

Found Christ Through Tragedy

Some of the people we met in this church found Christ through tragedy, as did Teresa, whose cross has been heavy in recent months. First, her son was killed in a tragic accident. Then a daughter died suddenly from an infection. Another daughter, following the sudden death of her husband, left the faith of her parents and her native land to become a nun in the United States. All these experiences, coming within just a few months of each other, broke the father's heart, and he too died, saying, "It is too much!" Yet, Teresa's serenity and faith inspired all who met her—including the two "Americano" pastors who came to call in Christ's name.

We found Christ in the youth of the church. There was 15-year-old John, who wants to be a minister some day. There was Rosenda, unusually talented and responsible for her 16 years of age. She has hopes of coming to the United States to study that she might return to her people as a teacher.

Perhaps the dreams of these youth, as well as the dreams of others in Cuba, may be realized. Perhaps the dreams of this little church, which include a day school for children and four other churches in residential areas of Santiago, can become realities. The people have the vision and the awareness of their needs. Their direction and inspiration come from their daily prayers as they humbly face the tremendous opportunity and task before them.

Their voice is small in this large city, where sin and filth abound. But it is a voice that will be heard. They need help from their Methodist neighbors to the north if they are to keep open the door for Christ in Cuba. They need money for churches to be built in communities where there are no churches. They need money for scholarships to encourage young people like John and Rosenda to be trained in full-time Christian vocations. They need more preachers who will dedicate a period of their ministry to help man future Evangelistic Missions to Cuba. They need more laymen who will say to their pastor, as my laymen said to me, "We want to lend you to Cuba for awhile in order that you may tell the people the story of Christ. We want to pay your expenses. We know our money will receive a double blessing because it will provide a blessing to us at home and to our friends in Cuba."

Truly, Christ calls in Cuba.

The author and his interpreter, Rev. Alonso Gonzales, Episcopal Clergyman, conduct an evening service.

Cuba for Christ

THE SCRIPTURES tell us that, when Jesus spoke, "the common people heard Him gladly." The recent Evangelistic Crusade in Cuba, under the leadership of Bishop John W. Branscomb and with the cooperation of Dr. James Ellis, Executive Secretary of Latin-American Missions, proves that they still do.

From January 27 to February 4 approximately 100 Methodist ministers, paying their own way or sent by their congregations, visited and preached throughout the island; and, wherever they went, they were fervently welcomed as representatives of Christ.

Spiritual Triumph

Statistics can only point toward the spiritual triumph of the campaign; they cannot portray the far-reaching nature of its victory. It is heartening to know that 2,096 persons made first decisions for the Master, that 846 individuals reconsecrated themselves to His cause, and that 284 united with the Church. It is inspiring to learn that the 9,159 people who attended the services totaled more than the number of Methodist members in Cuba. But equally significant in the final appraisal of Cuba's fourth U.E.M. is the fact that thousands of men, women, and children heard the redemptive gospel of Christ for the first time.

In churches, in schools, in homes, in fields, the message was proclaimed with conviction and concern; and everywhere it was preached, it stirred deep longings in men's souls for a saving relationship with God. No obstacle was too great for the Christian hope to surmount it. No difficulty was too big for the Christian promise to assail it.

At the Model Prison at Nueva Gerona, Isle of Pines, for example, more than 40 persons told the guest ministers at the close of an evangelistic service, "Cristo es mi Salvador" ("Christ is my Savior"). At Violeta the church could not contain the number of people who came to hear of Christ, so the services were moved outside. People sat in the yards and stood in the streets to hear the message of salvation. At Jovellanos 13 young people dedicated themselves to full-time Christian service in response to a call issued in the name of Jesus; and, following their act of consecration, the church engaged in "an old-fashioned prayer meeting" that lasted until nearly midnight.

Prayer Service

At Santiago de Cuba a loyal group met each morning at 6:30 for a prayer service that was a feature of the church's life *every day in the year,* and the spiritual impact of these moments of intercession was plainly evident. At Hershey the response to altar calls for first decisions and reconsecrations was reminiscent of the story of the early Church. At Manicaragna 150 people gathered on a hilltop outside the city for an open air service, and the young people met beside a river for worship at sunrise. At Abrens, without a church, halls and porches of homes became preaching places; and every night the meetings were well attended.

Youth Participation

In one community a small home was opened for the presentation of the gospel, and 24 first decisions resulted. In Pinar del Rio a lot was given to the church for a chapel. In Santa Cruz del Sur the young people not only attended the Youth Fellowship meetings in encouraging numbers, but also participated with power in public prayer.

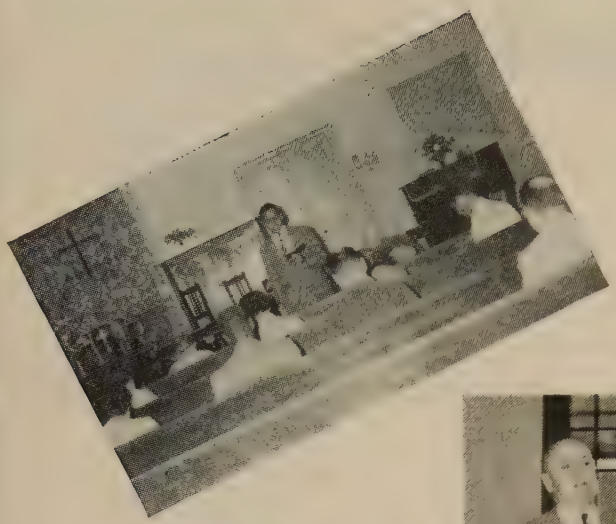
A great chapter is thus being written in a modern Book of Acts as Cuba responds to the claims of Christ. The future is bright with prospect because the present is rich in spiritual opportunity. We must avail ourselves of that opportunity faithfully and forcefully.

Perhaps we can best do so by taking seriously the experience of a British evangelist who was returning to his country from a trip abroad. The customs officer, in keeping with normal policy, asked him, "Have you anything to declare?" Without hesitation the evangelist replied, "*Him* declare I unto you!"

The people of Cuba are ready to accept the Christ whose gospel we declare.

Ministers arrive by plane for the "Cuba for Christ" Mission.

Participants in the Cuba Mission gather in front of the beautiful University Methodist Church.



Above, Razziel Vazquez Viera, pastor, Santiago, Cuba, leads the daily 6:30 a.m. prayer meeting in his church.

Right, Mr. Thomas W. Spradling, St. Louis layman, reports on the work done at Matanzas. Mr. Spradling has contributed time and money to the building of several churches in Cuba.

Rev. and Mrs. W. A. Kelly, of Valdosta, Georgia, and Mr. Reid, a layman from Texas, are shown at a reception given in their honor on the last night of the Mission at Santa Fe Beach.

Above, Bishop John W. Branscomb and Dr. Harry Denman dedicate the rural chapel at Baguanos Viejo. With them are Garfield Evans, District Superintendent, and Miss Eulalia Cook, pastor.

The Methodist School in Santa Clara enjoyed its first episcopal visitation when Bishop Branscomb, with Dr. Harry Denman, preached at the chapel hour.

Visiting ministers gather at Candler College Chapel for final reports and the exchange of experiences.

A meeting on a porch in Abreus, E. E. Snow, visiting preacher.

Young people from First Methodist Church, Maryville, Tennessee, Marshall Gamble, pastor, share communion in the Upper Room Chapel.

Outstanding

Youth Revival

on Maryville District

The Maryville District young people planned a great revival. The scope of the revival, however, far exceeded their expectations. Originally scheduled for March 21-26, it was extended to April 4. Frank Trotter, pastor of Asbury Church, Chattanooga, was the evangelist. Frank Davenport, of Oneida, Tennessee, was the song leader.

At the last count, a total of 908 recorded commitments. Of that number, 252 made decisions for full-time service. There were 136 Methodists who committed themselves to a Church vocation. These figures do not include commitments made in the schools.

"This is the greatest thing that has happened in Blount County in years," one person commented. "This is the kind of revival you read about but seldom witness," said another.

On Friday, March 26, the day scheduled for closing the meeting, it was decided that the services would be continued through Sunday, with a great rally to climax the revival. On Sunday evening 1,041 young people jammed every available space at First Methodist Church. Meanwhile, over 300 parents were attending a special service at nearby Broadway Church.

The revival was moved to Everett High School auditorium, the largest auditorium in the county. There the revival prospered, with greatly increased attendance and with increased commitments. The young people themselves insisted on continuing the meeting and opening it to adults. A record-breaking 1,828 attended the closing service.

Preparation

Preparation for the revival included 100 prayer cells over the District, a "Golden Minute" of silent prayer in each morning church service for the three Sundays prior to the revival, prayer cards for the young people, and "Minute Men"—young people who explained the revival in most of the churches around Maryville.

There were chapel services in 14 high schools during the week. Promotion of the revival included a morning broadcast each day of the revival and the broadcasting of the evening service over the local radio station.

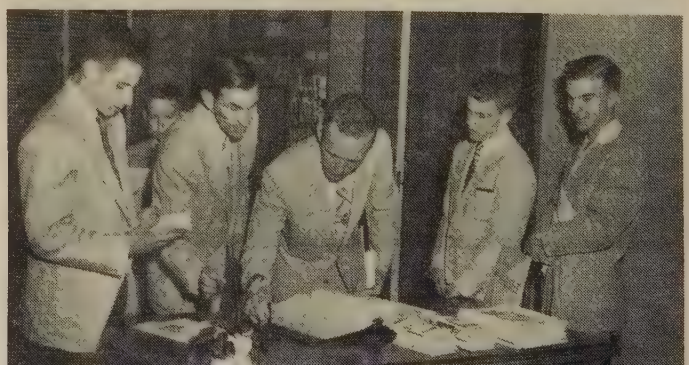
The revival was youth-sponsored and youth-administered. The District M.Y.F. Council and its Youth Revival Committee planned and promoted the meeting. They had the assistance and cooperation of many adults, including the preachers of the District. However, the responsibility of the meeting was upon the shoulders of the youth. Each night one young person presided and another gave a testimony.

Young people from every denomination around Maryville cooperated. Other denominations were represented among those who presided, gave testimonies, and did personal work at the altar. Ministers of other denominations not only attended but counseled at the altar. Each person coming to the altar received individual counsel. The young people who worked there were trained in several training sessions by M. L. Gamble, pastor of First Methodist Church, Maryville.

The impact of the revival was felt in many homes, many churches, and several of the schools. The great effect of the revival can be seen in a comment made by a Roman Catholic youth who came to the altar and said, "I do not know what you have here; but, whatever it is, I want it."

One of the most priceless statements of the meeting was a spontaneous comment by an older man. On the third night of the revival, after a deep experience of his own as well as several commitments by his young people, this man declared: "For the first time in my life, I know what John Wesley meant when he said, 'I felt my heart strangely warmed.'"

Left, among those committing themselves to full-time Christian service is this group of young people from First Church, Maryville, shown here on their arrival in Nashville for a special communion service in the Upper Room Chapel. Right, some of the Maryville youth register their visit to the Upper Room Chapel.



Evangelism

In Brazil and Argentina

by James E. Ellis
Division of World Missions
Board of Missions
The Methodist Church

Evangelism is the soul of the Church in Brazil. It must be. A young church with a small membership is always consciously defending its very existence. A believer knows he must be able to tell why he is an Evangelical Christian or, perhaps, a Methodist. Many have lost prestige by leaving the majority religious group; and, unless an individual's new experience is meaningful to him, he soon drops back. If it has genuine meaning, he wants to tell others about it. He shares his experience and new-found faith with others. Even though his explanations may not always sound like the teachings of a theologian, they have the virtue of sincerity and come from a life which has been changed by this new-found power.

Must Be Shared

The gospel *is*, therefore, the "Good News" and good news *must* be shared. In Brazil, a church member invites his friends to go to church with him, or he gives them a leaflet or possibly a copy of the Gospel of Luke. (In evangelistic work, Luke is usually given to one who does not know the Gospel story.)

In most of the churches, there are "series" of evangelistic meetings two, three, or four times a year. These are usually from five to eight days in length. Often the pastor will do his own preaching; often, the evangelist will be another pastor invited by the church committee or appointed by the Conference committee.

At these services, the invitation is given. This is often called "the first step" for it is little more than the expression of a sincere interest.

A candidates' class is started. Candidates are invited to the class to learn more of what church membership means. A booklet with the evangelical doctrines and with a short statement of the history, organization, rules, and customs of The Methodist Church is given. Some never come to the class even though they are visited and invited. Some come only a few times. But some continue. When the pastor feels that they understand the meaning of church membership and are sincerely committed to the Christian purpose, he receives them into the fellowship of the Church.

This period is generally from six to 12 months. Some conversions are almost immediate, and lives are suddenly changed. Others are more gradual as a result of study and growth.

The church school, the Youth Fellowship, and the women's and men's societies are considered part of the evangelistic program. These are very important in the process of training folk for church membership.

Street meetings are held by the young people and men. Some conversions come in this manner.

Personal Work

Since many people would not come to the church in the beginning, personal work is often coupled with home meetings. No appropriate occasion for a service in the home is overlooked. Birthdays are great occasions in Latin American countries. Each birthday is an occasion to be celebrated by a "culto" —a short thanksgiving service—in the home, to which neighbors are invited.

Of course, anyone of any faith, or without any faith, can accept an invitation to a birthday party. A part of the celebration—before the refreshments are served—is a short service of singing, Bible reading, a brief talk, and a prayer. Sometimes the pastor makes the talk; sometimes a layman or laywoman. If no one can make a "talk," someone will give a testimony. The neighbors see how religion is a natural part of the family experience.

Frequent Questions

Frequently, questions are asked by the neighbors, thus providing opportunity for an invitation to visit Sunday school or one of the church societies (youth, men, or women). Perhaps there will be a leaflet to give to all present and a Gospel to any who express a desire for one.

Wedding anniversaries, infant baptism, and other important family occasions, such as recuperation from illness or the safe return of a traveler, require celebration. All these call for thanksgiving and are evangelistic opportunities.

Weedings offer a fine chance to interpret the Christian view of marriage. An eight- or 10-minute talk by the pastor is part of the ceremony. A judge who attended a wedding ceremony remarked: "That was a beautiful ceremony and such an impressive talk to the couple." Many people will come to our churches for weddings and funerals who would not come for any other purpose; therefore, these services are also evangelistic opportunities.

When a Methodist family moves to a new community and finds no evangelical church, on Sunday morning the father gathers the family together for singing, Bible reading, study of the Sunday school lesson, and prayer. The curiosity of the neighbors is soon aroused. Questions are asked. Some come to join in the service. Soon an effort is made to get some pastor to come,

even if for only a few times a year, to help them. A new church is ready to be born if there is a pastor who can take on "just one more preaching place" when he already has from 10 to 20 regular appointments.

Work in Latin American fields is hard. So many know the vocabulary of Christianity without the meaning of the words. New meaning has to be given to these words. Many will show great interest. They may come to the church and even call themselves Evangelicals or Methodists. But they are not willing to assume the responsibilities of church membership. They are not yet ready to give up some things or not ready to do some things that they, themselves, feel all evangelical Christians should do. There are many thousands "almost persuaded." Perhaps it would mean breaking away from family or friends. Perhaps it would mean loss of a job, or of social position, or of political standing. A doctor or a lawyer might feel that he would lose many of his clients. There is no encouragement for a united Christian front. To take a stand is not easy. Yet many do, and the Church grows faster from year to year. In the past quadrennium, the *net increase* in church membership was 26 per cent.

"Traveling Churches"

The "Traveling Churches," well equipped station wagons, have been very successful. Two men take them from town to town. Sacred music is played, services are announced, a curious crowd gathers. Often a health picture is shown, followed by Bible pictures with explanations. There is a short talk and people are invited to accept a copy of "Luke's Gospel" or some leaflet. They are also invited to attend the services in the church. This is sowing seed. The reaping comes later. Some come to know Christ and commit their lives to Him.

Doors are wide open in Brazil. Preaching can be done anywhere. Radio preaching is successful. In a few places, radio time cannot be secured because of opposition by the leaders of the Roman Catholic Church. In compensation, in many places time is offered to us without charge and often at the very best hour of the day. Most Brazilians are liberal. Many have broken with the Roman Catholic Church and think they have broken with Christianity. It is necessary to preach and live the gospel so that these may understand the difference and get the challenge of the Christian message for their lives.

ARGENTINA

Most of what we have said above would apply also to Argentina. It is necessary to be a little more careful in the wording of the message so that it will not be construed as criticism of the present government. In some sections, street preaching is not permitted; in other sections it is. The "Traveling Church" (or rolling chapel, as it is sometimes called) has been successfully used, and the method is about the same as in Brazil. In both countries, care has been taken to select preachers who have special gifts for this type of preaching.

No religious service or programs (of any creed) are permitted on the radio in Argentina. Some leaders in Argentina were asked recently about these and other restrictions. The answer was about as follows:

> There are so many open doors, so many opportunities before us, such fine response on the part of so many, that we are not impressed by the restrictions. We are concerned because we cannot take advantage of more of the opportunities. We need greater resources, human and financial, for this purpose.

The Annual Conference Committee on Evangelism in Argentina is a strong body of ministers and laymen who meet once a month to plan seriously for the evangelistic work in the whole Conference. The net increase of 22 per cent during the past quadrennium was one fine result of their efforts. They are planning for a 50 per cent net increase during the present quadrennium.

BRAZIL AND ARGENTINA

Visitation evangelism is not an entirely new method in either country, but the people are anxious to give this more study, in order to adapt it to their peculiar situation and use it for all that it will produce. The visit last year of Harry Denman and J. Manning Potts, in response to requests from the field made through the Board of Missions, provided an opportunity for a better understanding of this plan. Their messages were helpful, and the leaders feel that, with adaptations, this can be another effective method of bringing men and women into fellowship with Christ and His Church.

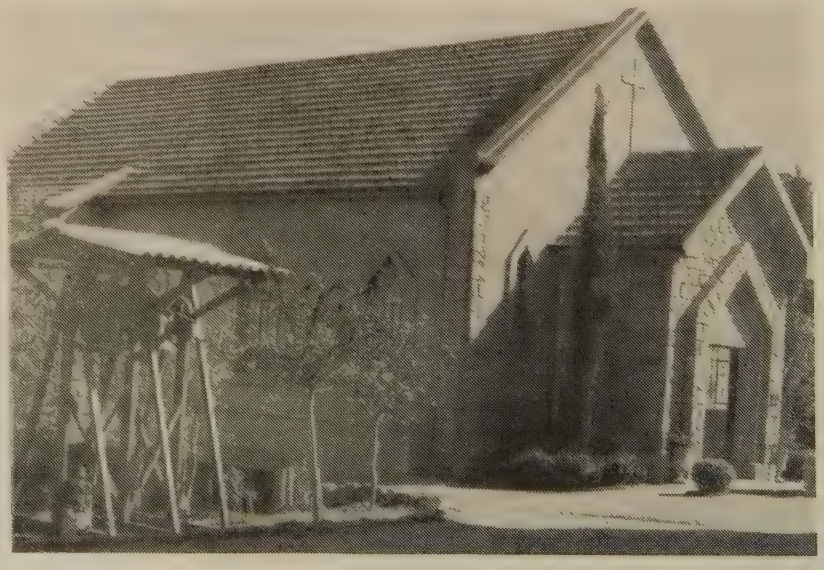
Valuable Aids

In both countries literature is considered one of the most effective means of evangelistic work. Not only are special leaflets published for evangelism, but the general literature program is necessary for the intellectuals, for those with about an elementary school education, and for those who have recently learned to read and write. Small booklets, with simple messages, and larger books, with more adequate treatment of the Christian message, are being published as valuable aids in the evangelization of these different groups.

The program of religious education and that of evangelism are closely allied, for it is recognized that any form of religious education which is not evangelistic in purpose and content is deficient and any form of evangelistic effort not in accord with good educational principles will not produce permanent results.

The Christian message speaks to the hearts and satisfies the spiritual needs of our brothers in these South American countries just as it does in any other part of the world.

The Chapel at Calégio Americano, in Porto Alegre, Brazil. Courtesy of *World Outlook*.



Mrs. Earl North

WHO IS MY NEIGHBOR?

The young woman reading THE UPPER ROOM (see picture to the left) is Mrs. Earl North, of Sheboygan Falls, Wisconsin. The elderly lady eagerly listening (see picture at the bottom) is Miss Laura Nichols, of the same city, who just celebrated her 94th birthday. Townspeople have reverently given her the title of Aunt Laura.

Since Aunt Laura can no longer see to read, Mrs. North calls her every day to read THE UPPER ROOM meditation for that day and the suggested Bible passages, and together they pray the Lord's Prayer.

"It all began," says Mrs. North, "at our prayer circle. The women in our group thought it would be nice for us to meet occasionally with some of the older people in our congregation. We decided to do this. One evening we met with Aunt Laura. We sang a few favorite hymns. Then, we read and discussed some passages from the little Upper Room pamphlet, 'Selections from St. Augustine.' We concluded with a period of prayer.

"When Aunt Laura told us how much she appreciated our meeting with her and how she wished she had someone who would read to her, I began to think of what I could do. I told her that I read THE UPPER ROOM every day and, if she would like for me to do so, I would be glad to call her and read it to her."

Except for a week, when Mrs. North was confined to the hospital, not a single meditation has been missed for 16 months. Aunt Laura looks forward eagerly to the call every day from Mrs. North.

"I just think it is wonderful for her to do this. She leaves her work and everything. Every morning she reads to me between the hours of nine and ten," says Aunt Laura.

Mrs. North thinks it is as much a blessing to her as it is to Aunt Laura. I get more out of it myself by sharing it and reading it aloud. Frequently, Aunt Laura will comment on one of the meditations, 'That must be just for me. It's just what I need.' "

Miss Laura Nichols

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EVANGELISM In Australia

by Alan Walker
Missioner
Sydney, Australia

There is a revival of evangelism in the Church in Australia. After years of comparative satisfaction, of being content to hold that which has been won, Methodism is going over to the attack. A widespread restlessness and discontent have appeared in the consciousness of the Church. Today it is expressing itself in experiment and aggression. For the first time in this century, the Church is really campaigning to win the soul of Australia.

Peculiar Difficulties

Christian forces in Australia face peculiar difficulties in seeking to carry the gospel to the people. Australia stands today where America was a hundred years ago. It is a vast land, sparsely populated, in the midst of rapid development and the advancement of its frontiers.

If the lake areas of America are subtracted, Australia is roughly the size of the United States. Yet the population totals only nine million, almost half of which is to be found in five cities. This imposes great strains on the organization of the Church's witness. For example, we have one Methodist circuit equal in size to England, Scotland, and Wales put together!

The last census disclosed that 38 per cent of Australian people regard themselves as Anglican (Episcopalian); 20 per cent Roman Catholic; 12 per cent Methodist; 9 per cent Presbyterian. Other Christian groups—Baptist, Disciples, Congregational—all are but one per cent each. Almost 11 per cent of Australians refuse to admit any religious affiliation.

Methodism is a truly national Church It is well distributed over the whole continent. Its institutions include university colleges, schools, hospitals, orphanages, old people's homes, and youth hostels. In recent years it has been advancing faster than any other Christian group. Between the last two censuses Methodism advanced by 27 per cent, Roman Catholics coming next with 22 per cent. Over the same period population growth was 15 per cent.

Evangelism in Australia has been greatly influenced by the great Crusade for Christ of American Methodism. One of our greatest leaders, Dr. J. W. Burton, brought the challenge of the Crusade to our 1948 General Conference. At that Conference, in a notable session, it was decided to commence a three-year Crusade in April, 1949. Plans were carefully laid, largely following the American plan of campaign. Based on the local church, visitation evangelism was to be its main method. With high hopes, the Church saw the Crusade launched.

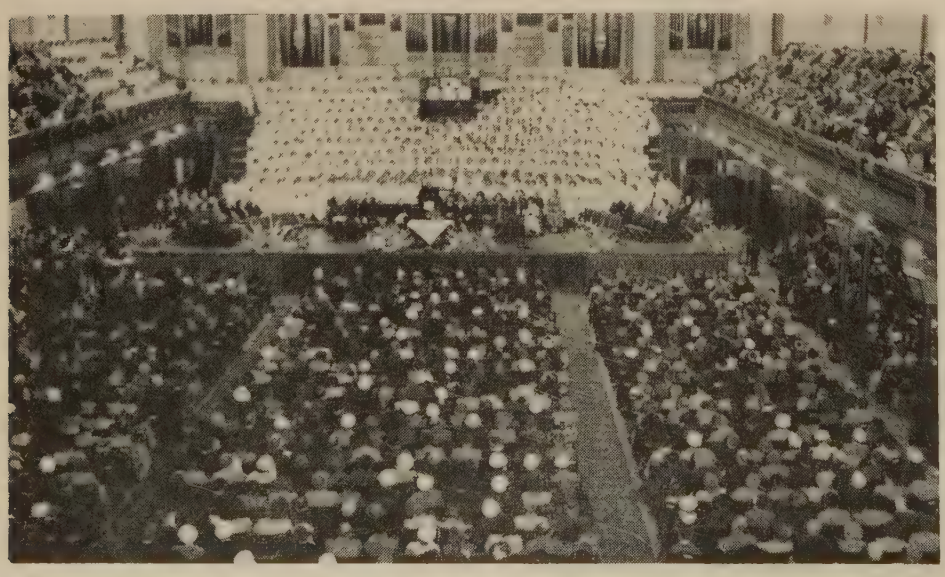
"A Dead List"

There followed years of difficulty and disappointment. At first it was clear that the Church was not ready for such a Crusade. It was "a dead lift" which nearly broke the backs of those who had been given responsibility for leadership. Above all, it was obvious that we did not know how to crusade. Methods, successful in America, were not fully applicable to Australia. Thus, by outward signs, not a great deal happened in the three-year Crusade.

Yet deep within the consciousness of the Church changes were taking place. The mood of Methodism was being changed, its step quickened. Because of all this, the next General Conference decided to extend the Crusade from three to five years, the last year to include a determined effort to go out to the whole nation, seeking to reach the people where they were.

As the climax to the Crusade plans gradually took shape for a supreme effort in 1953. It was decided to hold a "Mission to the Nation." With a stated purpose that the Mission was not aiming primarily to make Methodists but to increase the number of committed, worshiping Christians in Australia, the good-will of other Churches was sought. Mass meetings and an ambitious use of the radio became the chosen methods. With much prayer and work the whole Church committed itself to the task.

A Mission to the Nation meeting in the Sydney Town Hall.



The Mission to the Nation was launched in Melbourne in April, 1953. At once it was clear something tremendous had begun. Enthusiasm such as had not been seen expressed itself in that national opening, with radio carrying the message and challenge across the continent. A week later, on 64 stations giving a complete national coverage, a radio campaign began. Each week for the six months specially written radio plays called "Drama with a Challenge" were presented. Led by a National Missioner, meetings followed across the land, with most local churches holding, in addition, their own special evangelistic efforts.

The Mission to the Nation Crusader Choir of 500 voices marching in a procession of witness—a feature in each city of the Mission's program.

Triumphant Climax

The "Mission to the Nation," by the time it reached its triumphant climax in Sydney last September, proved to be the greatest evangelistic campaign seen in Australia's history. Vast crowds assembled everywhere. There were 330,000 people who attended meetings conducted by the National Missioner alone. A regular listening audience of 1,000,000 people tuned in to the Mission's radio program each week. Over 60,000 copies of the Mission's books were sold. A million copies of the Mission's manifesto were placed in the letter-boxes by Methodist young people. Best of all, many hundreds of people committed themselves to Christ by public confession of faith. Among these were some notable cases of conversion.

The Mission did not result in any significant increase in church membership. This was not its primary purpose. But it showed that Australians are not going to be won easily or quickly for Christ. The Mission disclosed that the people came in much greater numbers to meetings held in "neutral buildings," like halls and theatres, than to churches. A much longer campaign will be necessary if this young land is to be won for Christ.

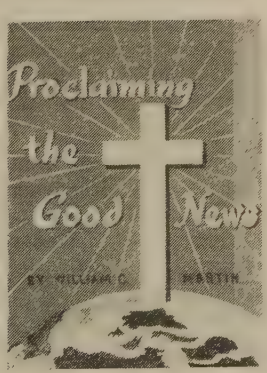
Because of the tremendous public response to the Mission and the discovery of how much remains to be done, the Church has decided to continue the "Mission to the Nation" for two and possibly three more years. In the second phase, national witness will continue through mass meetings, radio, and similar methods. In addition, a greater effort will be made to stimulate the life and witness of local churches. In 1955 it is proposed to draw the results of the Mission into the continuing life of the Church by a national church-membership campaign.

The message of the "Mission to the Nation" has been at once personal and national. It has sought to present a total gospel for a total life-situation. Its first task has been to link individual men and women with God through Christ Jesus. Its purpose, above all else —in true Methodist tradition—has been to see the conversion of men and women to God. Then it has tried to come to grips with "sore points" of Australian and world life. Great national and world issues have been faced in the Mission, and the judgment of the Church has been proclaimed.

New Opportunity

So it is with renewed hope and confidence that Australian Methodism goes on to the second phase of its "Mission to the Nation." It has already shown that a day of new opportunity in witness has dawned. People are ready to listen to the Christian faith, preached with relevance to their daily life and needs, in a way that was not true a decade ago.

Already God has led the Church to the fashioning of methods suitable to the Australian situation and psychology. Australia has not yet experienced a great religious revival. As we work and witness through the "Mission to the Nation" the burden of our prayer is that somewhere there shall break out that new life of God which shall sweep on through the land, cleansing and quickening the whole life of our people.



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Evangelism in the New India

By John T. Seamands
The Methodist Mission
Belgaum, B. S., India

A BUSINESSMAN once said to a missionary, "Why do you missionaries want to go to India and impose another religion upon those people when they already have so many religions of their own?"

The missionary answered, "I wouldn't walk across the street for religion, but I'm willing to go around the world for the gospel of Jesus Christ. There are many religions, but there is only one gospel."

"But are not the people in India getting along all right without Jesus Christ?" asked the businessman.

"My friend," said the missionary, "no man anywhere is getting along all right without Jesus Christ."

The Heart of Missions

This simple, yet pointed, conversation reveals the heart of the great missionary adventure in India. Our basic task is not to talk religion, but to preach the gospel; not to impose our culture, but to present Christ; not to Westernize, but to Christianize.

Today, the new India affords one of the greatest opportunities for evangelism that the Christian Church has ever seen. The main reason for this is the change in the attitude of the man on the street toward the Christian Church in India. Now the mind and heart of India are open to the gospel as never before in all its history.

Before August 15, 1947, there was a strong suspicion in the minds of the Indian people that the Christian Church was a branch of the British Government and that the missionary was the right-hand man of the British official. Christianity was considered a part of Western imperialism, and the Christian was regarded as the special pet of the British government. The people felt that the Church had been forced upon them from the outside, that it was something foreign to the thought and faith of their ancient land. So when the British handed over the reins of government to Indian leadership and made India an independent nation, there were many in India who felt that the days of Christianity in India were over, that the Christian missionaries would leave along with the British officials. They felt that, without the protection of the British government, the Christian Church would not survive.

The chapel at Spiritual Life Center at Nasrapur, India. A World Student Christian Federation meeting is in progress.

New Life

But just the opposite was true. The British official left, but the Christian missionary stayed on. Instead of the Church dying out, it took on new life. A greater number of missionaries entered the land. Contributions from abroad increased considerably. The Church rejoiced in the new independence of India and put its shoulder to the great task of making India a truly strong nation.

When the Moslem-Hindu riots broke out in late 1947, the Christians stepped into the gap as mediators with the message of reconciliation and helped to overcome the spirit of hatred and revenge. When thousands of the refugees were dying like rats from dysentery, typhoid, and other diseases, the Church in America sent out great stocks of sulpha drugs and other medicines and saved the lives of thousands. When India was on the verge of a great famine in 1949, the American government sent 2,000,000 tons of wheat to India and saved millions of persons from starvation.

The attitude of the Indian people toward the Christian Church suddenly changed. Suspicion gave way to sincere respect; criticism, to commendation. The connection in the minds of the people between British rule and the Christian Church was suddenly severed. The Church now stood on its own merits and proved to be deeply rooted and grounded in the soil of India.

The Church proved it did not need the protection of a foreign government to sustain its authority and power. It derived its authority from Christ and its power from the Holy Spirit. The ardent nationalist now realized that he could become a Christian and still be truly Indian. Many realized that independence had fulfilled the desire for

political freedom but still had not satisfied the deeper longing for spiritual freedom. They were now turning to Christ for this greater liberty.

The result of all this is one of the greatest opportunities for evangelism that the Indian Church has ever seen. Everywhere people are eager to hear the gospel. They are anxiously searching the scriptures. They are sincerely seeking the light.

Challenge and Task

The Christians in India have been keenly aware of the challenge and have rallied to the glorious task of evangelism with renewed zeal and energy. As a result, the past five years in India have been a glorious time of harvesting, with not only the outcaste people coming to Christ in greater numbers, but here and there groups of high-caste people and the followers of Mohammed, along with outstanding individuals from the educated and the elite of India.

At a recent Christian "Jathra" (camp-meeting) where I was speaking, we had a special testimony service in which a converted Brahmin, a converted Moslem, a converted Communist, and a converted low-caste man all stood side by side on the same platform and gave witness to the transforming power of Christ in their lives. Scenes like this, almost unheard of about five or six years ago, are occurring in many places all over India today.

To meet this unusual challenge, the Christian Church in India has been making use of every means and method of evangelism possible. Audio-visual aids have been used to great advantage, especially in the villages. During the day flannel boards are used to picture the parables and miracles of Christ. At night, wherever available, portable generator sets are used for moving pictures on the life of Christ. The Indian Church is producing some of its own films, re-living the parables of Christ in an Indian setting with Indian characters and costumes. It is a thrilling sight to see thousands of villagers gathered on the hillside at night, out under the open sky, attentively watching the story of the Saviour.

Printed Word

The printed word is also being used with tremendous success. In many cities, a united campaign to put a gospel portion in every home in the city is being methodically carried out. Gospel portions by the thousands are being sold in the market places and at the great religious fairs. In one town last year 10,000 gospel portions were sold.

In some of the leading newspapers there appears daily a picture of Christ with a scripture verse just below. It is safe to estimate that about 250,000 people in India (90% of them non-Christian) are today taking a correspondence course on John's Gospel or some portion of the New Testament. The number is increasing at the rate of about 12,000 per month.

In some cities, at the time of the great Christian festivals, special leaflets are printed and distributed throughout town with a special message for the non-Christians, explaining for example, the significance of Christmas, Good Friday, and Easter. Several outstanding conversions have resulted from the mere impact of the Word of God on the minds of the readers.

Gospel Teams

Another effective means of evangelism in India has been the formation of gospel teams made up of selected, outstanding new converts from various religious backgrounds. When non-Christians see high-caste and low-caste, Hindu and Moslem, educated and illiterate, all standing together on the same platform in the spirit of love and unity, and then hear them tell how the same Christ has saved them from sin and transformed their lives, it makes a tremendous appeal to their hearts and minds. I have seen men more moved by three or four 10-minute testimonies such as these than by a score of well-outlined sermons.

In the field of mass evangelism, what is called the Christian "Jathra"

Since 1948, the Food and Agriculture Organization of the United Nations has worked to increase the food production of India. Here, farmers weigh flour at a mill.

—UNATIONS

Spraying to kill mosquitos in order to prevent the spread of malaria among the people of India. This is one of the campaigns of the World Health Organization.

—UNATIONS

in South India, or the Christian "Mela" in North India, has no doubt been the spearhead of many a great movement in India. It is the Indian counterpart of the old-fashioned American "camp-meeting" and the Christian counterpart of the Hindu "Jathra" or religious festival. Since it is so adaptable to the Indian situation, it is not at all surprising that the "Jathra" has caught fire in the life of the Church in many portions of India.

For the "Jathra" a suitable spot is chosen in a grove of trees alongside some flowing stream—a spot which is easily accessible by train and road. The trains afford cheap transportation, the grove affords shade and fuel, and the stream affords water for drinking, cooking, and bathing purposes. The people come as families, live in simple tents, and cook out in the open on stone fireplaces. Each family brings enough rice and flour to last for the week and does its own cooking. In this way several thousand people can easily be accommodated.

Evangelistic Service

There are three evangelistic services a day, with emphasis on "bhajana" singing and Biblical preaching. After the message is presented, seekers are urged to go either alone or in groups and pray under the nearby trees until they know that Christ has met the need of their hearts. Specially trained workers go about the camp, seeking out the "enquirers," and give them help through instruction and prayer. At such Jathras as these, it has been our glorious privilege to see the repetition of Pentecost over and over again, as the Spirit has come in mighty power to convict, to convert, and to fill.

Personal Evangelists

One of the greatest results of these "Jathras" has been that hundreds of nominal Christians have become born-again, Spirit-filled Christians and have been set on fire to go back to their villages to be personal witnesses and soul-winners for Christ.

There is Punlick John, of Bidar District, and his wife Rathni ("jewel"), who became a two-person team to win three villages to Christ. Punlick was a village tailor. During the day he sewed. At night he exhorted. His wife held school for some of the poor village children. Within a few months, many had been won to Christ, and Punlick came into Bidar to ask the missionary (my brother) to come out and baptize the new group, over 300 strong. And then Punlick and his "Jewel" of a wife moved on to another village to sew cloth and to sow the seed. In a few months' time, another 250 had been prepared for baptism. Then on he went to a third village to win another 117 for Christ. More than 600 people in three villages—all won to Christ by a simple tailor and his wife!

Or take the case of Elia Ambargatti, the one-time drunkard and smoker of opium, whom God gloriously transformed. Today he is our finest lay preacher in Belgaum District. In the past six years he has won scores to Christ, has supervised the building of three new village churches, and has done more than any one man in that section to build up the Church of Christ.

When the non-Christians in the surrounding villages saw that Ambargatti was turning village after village to Christ, they offered him money, fields, grain, anything, if he would just stop witnessing and working for Christ. They said to him: "It's all right if you want to be a Christian, but just keep quiet about it and don't try to influence others." Elia answered, "No Christian can keep quiet. He must tell the world what Christ has done."

Contemporary Difficulties

I do not want to give the impression that India is fast becoming a Christian nation. Along with these encouraging signs, there are some very disconcerting signs also. The very successes of the Church are arousing the orthodox non-Christians to put hindrances in the way of this great evangelistic movement.

Quite recently Mr. K. N. Katju, the Home Minister of India, made the remark, "If missionaries come here for evangelistic work, the sooner they go home, the better." The granting of visas to foreign missionaries has become much more strict than previously, and it may be that some shall be denied the right to enter India. But this much can be said. A movement has been started in India which is definitely Spirit-born and Spirit-empowered, so that no matter who tries to stand in the way, the Spirit of God will continue to move and work in the heart of India. Many more thousands will come to acknowledge Christ as Saviour and Sovereign Lord.

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A 28-page, 2-color, pictorial booklet beamed to unchurched youth.

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_____ **Infant Baptism,** by Graham R. Hodges. 5¢ each; 12 or more, 3¢ each _____
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_____ **The Christian Family,** by Bishop Costen J. Harrell. $2.00 per 100 _____

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SUPPLEMENT TO SHEPHERDS

August, 1954

Significant Conference on Evangelism

At a meeting of twenty-five leaders in Evangelism in the Northeastern Jurisdiction in Philadelphia on May 6th, plans were made for a significant Conference on Evangelism to be held in Ocean Grove, New Jersey, July 18-23. It will present an unparalleled opportunity for a training program in most phases of evangelism for Pastors, Chairmen and members of the local church Commission on Membership and Evangelism, and Chairman and members of District Committees and Conference Boards of Evangelism.

In addition to the training program there will be morning and evening preaching services Sunday through Friday with Dr. Harry Denman, Executive Secretary of the General Board of Evangelism as the guest speaker.

Pastors and Commission members are urged to contact immediately their Conference or District Secretaries of Evangelism or the Department of the Local Church, General Board of Evangelism, 1908 Grand Avenue, Nashville 5, Tennessee, for further information.

Ross Assumes New Duties

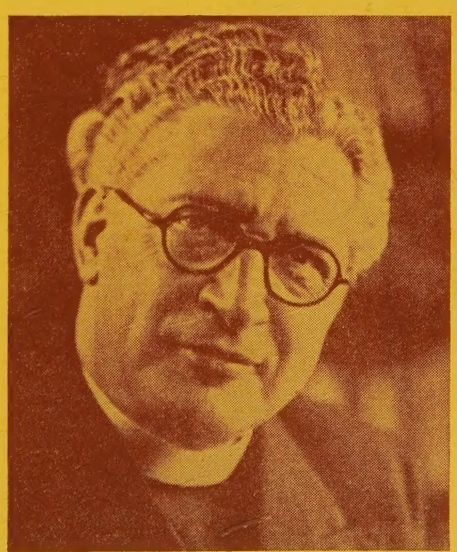
The Rev. Leslie J. Ross, staff member of The Methodist Board of Evangelism, Nashville, Tennessee, has been given new duties as director of radio-television evangelism.

Mr. Ross will supervise the Board's radio and TV programs, filmstrips, motion pictures, and also the "Radio Parish" of THE UPPER ROOM, daily devotional guide. He will also represent the Board on the consultative staff of the Methodist Radio and Film Commission.

Since coming to Nashville in 1950, Mr. Ross has been on the field staff of the Board's Department of Evangelistic Missions.

Spiritual Life Through Tithing, by G. Ernest Thomas, has been selected as the "Book of the Year" in the field of stewardship by the Layman Tithing Foundation.

Principal Speaker



Dr. W. E. Sangster, of London, England, will preach twice a day, August 9-13, at the Candler Camp Meeting, Lake Junaluska, N. C.

Missionary Evangelism in Japan

A project of missionary evangelism in Japan this summer is reported by Lawrence L. Lacour, Des Moines Area evangelist and author of the Tidings book, *The Time of Your Life.* Twenty-three persons from the United States will join 40 to 50 Japanese Christians in the Fukushima-Ken enterprise conducted by what is believed to be the first inter-racial group going to Japan.

Among those making up the party will be Mrs. Lacour; Mr. and Mrs. Robert Soka; Rev. Harold Camp; Dr. Al Maberry, District Superintendent, Ottumwa, Iowa; Dr. and Mrs. A. Wesley Pugh, District Superintendent, Fort Wayne, Indiana; Rev. Garfield Steedman, Methodist Church, Lapel, Indiana; Rev. and Mrs. Russell Hetsler, Methodist Church, Brazil, Indiana; Rev. Lloyd Latta, First Methodist, Red Oak, Iowa; Rev. Mark Sullivan, First Methodist, West Chester, Iowa; Rev. Carl E. Wilson, First Methodist, Ft. Madison, Iowa; Rev. Paul Folkers, Methodist Church, Owatonna, Minnesota; Dr. C. Maxwell Brown, First Methodist, Fargo, North Dakota; Rev. Charles Sexton, Border Methodist, Minneapolis, Minnesota.

Also participating are Mr. and Mrs. David Cox, Alexandria, Indiana, who will tell how they practice their faith in the operation of two large supermarkets. Other laymen include Mr. Tom Robb, of Washington, Iowa, who is the County Agent there. He is a graduate of Iowa State College in Ames, is a highly capable agricultural specialist.

Mrs. Irene Nickerson, Washington, Iowa, will go to minister particularly to widows.

It is hoped that Mrs. Ester Squire, also of Washington, Iowa, a registered nurse and hospital supervisor, will be able to set up a modest clinic in one of the rural areas.

Tent Meetings in Germany

Three tents are currently being used in Western Germany in connection with evangelistic Tent Missions, reports Bishop Friedrich Wunderlich, of the Germany Central Conference, The Methodist Church. The tent pictured here, dedicated in May, 1953, has a seating capacity of 1,200. The crowds shown in these photographs are typical of the attendances of the Tent Missions.

"In my opinion," states Bishop Wunderlich, "we have to use any means to bring the message of the Kingdom of God to our fellow man. Tent mission is just one way. We try to encourage our people in their efforts to do personal evangelistic work from man to man."

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